MINUTES

OF THE

NATIONAL COUNCIL

1898

MINUTES OF THE NATIONAL COUNCIL

OF THE

CONGREGATIONAL CHURCHES

OF THE

UNITED STATES,

AT THE TENTH SESSION HELD IN PORTLAND, OREGON,

JULY 7–13, 1898.

WITH THE REPORTS AND PAPERS.

BOSTON:
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NEXT MEETING — OFFICERS — COMMITTEES.

The eleventh triennial session of the National Council will be held with the State St. church, Portland, Me., in the autumn of 1901.

Officers for the Session of 1898–1901.

Moderator, Rev. Frederick A. Noble, of Illinois.

Assistant moderators, Rev. George C. Adams, of California, and O. Vincent Coffin, of Connecticut.

Secretary, Rev. Henry A. Hazen, of Massachusetts.

Registrar, Rev. William H. Moore, of Connecticut.

Assistant registrars, Revs. William H. Hubbard, of South Dakota, and Henry E. Jewett, of California.

Officers for 1898–1901.

The moderators hold office until their successors are chosen ; and the presiding moderator appoints a committee of nominations at the opening of the next session. The following officers and committees were appointed for the next three years : —

Secretary, Rev. Henry A. Hazen, of Massachusetts.

Registrar, Rev. William H. Moore, of Connecticut.

Treasurer, Rev. Samuel B. Forbes, of Connecticut.

Auditor, David N. Camp, of Connecticut.

Provisional Committee for 1898–1901, *who are also* Trustees *under the charter*. — Arthur H. Wellman, of Massachusetts ; Rev. Cyrus Richardson, of New Hampshire ; Rev. Edward C. Moore, of Rhode Island ; Rev. Jonathan L. Jenkins, of Maine ; Cornelius D. Wood, and Rev. Samuel H. Virgin, of New York ; Rev. Asher Anderson, of Connecticut ; and *ex-officiis*, Rev. Frederick A. Noble, of Illinois ; Rev. Henry A. Hazen, of Massachusetts ; Revs. William H. Moore and Samuel B. Forbes, of Connecticut.

Publishing Committee. — Rev. Albert E. Dunning and Thomas Todd, of Massachusetts ; with the secretary, registrar, and treasurer, *ex-officiis*.

[*For standing and ad interim committees, see page* 376.]

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NOTE.

The reports of Committees in this volume are printed as made, and not as affected by any action of the Council.

The statistics of the Ministers and Churches will be found in the *Year-Books*. The Minutes and the *Year-Books* are issued by direction of the National Council, and, by its instructions, a copy of each is to be sent to each church, and another to each minister, on the rolls of the denomination.

MINUTES.

The National Council of the Congregational Churches of the United States convened in the First church, Portland, Or., for its tenth session, at 11 A. M., Thursday, July 7, 1898, and was called to order by Arthur H. Wellman, of Massachusetts, who, in the necessary absence of Nelson Dingley, moderator, no assistant moderator being present, was appointed, at the nomination of the provisional committee, to serve in the place of the moderator, and made a brief address.

Prayer was offered by Rev. William Salter, of Iowa.

Tellers.

The moderator appointed the following tellers: —

Rev. Horace P. James, of Washington; G. W. Tarleton, of Vermont; Rev. D. Augustine Newton, of Massachusetts; Rev. Herman P. Fisher, of Minnesota; Rev. Elwell O Mead, of Ohio, and Rev. W. Herman Hopkins, of New York.

The roll.

Credentials were gathered, the reading of which was omitted.

The roll of the Council, when completed, was as follows: —

Alabama.*

Bear Creek Conference (6.)
Christiana Conference (7).
Clanton Conference (7).
Congregational Association (20).
Echo Conference (11).
Fort Payne Conference (4).

* The numerals which follow the names of the state bodies indicate the number of delegates to which they are entitled in the Council, on the basis of one to each body and one for every ten thousand members, or a major fraction. Those following names of local bodies show the number of churches in them, such bodies being entitled to name one delegate for every ten churches, or major fraction.

Houston Conference (3).
Mount Jefferson Conference (2).
Oxford Conference (6).
Rosehill Conference (10).
Tallapoosa Conference (7).
Tallassee Conference (6).
Troy Conference (5).
Warrior Conference (6).

ARIZONA [1].

THE CONGREGATIONAL ASSOCIATION.

ARKANSAS.

[NO STATE ORGANIZATION.]

CALIFORNIA [3].

GENERAL ASSOCIATION. — Rev. George C. Adams, James M. Haven, Rev. James T. Ford.

Bay Conference (34). — Rev. Wm. W. Scudder, Jr., R. H. Chamberlain, Rev. George B. Hatch.

Upper Bay Conference (14). — Rev. Henry E. Jewett.

Sacramento Valley Association (19). — Rev. Egbert D. Haven, Rev. Hubert F. Burgess.

Mokelumne Association (11).

San Joaquin Valley Association (8). — Rev. Edward D. Weage.

Santa Clara Association (13). — Rev. William H Cross.

Humboldt Association (7). — Rev. Griffith Griffiths.

Mt. Shasta Association (17).

Sonoma Association (9). — Rev. Charles E. Chase.

San Bernadino Association (18).

Los Angeles Association (42). — Rev. Salathiel D. Belt, Rev. Warren F. Day, Rev. Ewing O. Tade, Rev. Frank S. Forbes.

San Diego Association (16). — Rev. Nicholas T. Edwards, George W. Marston.

COLORADO [2].

CONGREGATIONAL ASSOCIATION. — Rev. Frank T. Bayley

Denver Association (28). — Rev. Charles Caverno.

Arkansas Association (21).

Western Association (10).

CONNECTICUT [7].

GENERAL CONFERENCE. — Rev. Asher Anderson, O. Vincent Coffin, David N. Camp, Rev. Charles Ray Palmer, Rev. Azel W. Hazen, Rev. Lewellyn Pratt, Rev. Nathan H. Whittlesey.

Central Conference (13).

Fairfield East Conference (8).

Fairfield East Consociation (18). — Rev. Joel S. Ives, Rev. Albert F. Pierce.

Fairfield Southwest Conference (8). — Nelson B. Mead.

Fairfield West Consociation (24).

Farmington Valley Conference (17). — Rev. Charles E. Stowe.

Hartford Conference (21). — Rev. Charles M. Lamson, Rev. Edwin K. Mitchell.

Hartford East Conference (12).

Litchfield Northeast Conference (12).

Litchfield Northwest Conference (12).

Litchfield South Consociation (18).

Middlesex Conference (28).

Naugatuck Valley Conference (17).

New Haven East Consociation (15).

New Haven West Conference (24).

New London Conference (31).

Tolland Conference (21).

Windham Conference (31).

DISTRICT OF COLUMBIA.
(WITH NEW JERSEY.)

FLORIDA [1].

GENERAL ASSOCIATION.

East Coast Conference (11).

Pensacola Conference (5).

St. John's River Conference (5).

St. Mary's River Conference (4).

Shoal River Conference (13).

South Florida Conference (14).

Florida Western Conference (12).

GEORGIA [1].

CONGREGATIONAL CONVENTION. — Rev. Henry H. Proctor.

Atlanta Conference (6).

Blue Ridge Conference (3).
Broad River Conference (4).
Gainsville Conference (8).
Georgia Association (14).
Flint River Conference (18).
Pilgrim Conference (3).
South Georgia Conference (8).
Vans Valley Conference (3).
Way-Cross Conference (10).

IDAHO [1].

CONGREGATIONAL ASSOCIATION. — Rev. Augustus G. Upton.

ILLINOIS [6].

GENERAL ASSOCIATION. — Rev. W. F. McMillen, Aaron B. Mead, J. C. Kilner.
Aurora Association (16).
Bureau Association (17). — Rev. James Tompkins.
Central Association (13).
Central East Association (14).
Central West Association (33).
Chicago Association (101). — Rev. Daniel F. Fox, Rev. Frederick A. Noble, Rev. G. S. F. Savage, Rev. William A. Waterman.
Elgin Association (26). — Rev. Henry M. Herrick.
Fox River Association (23). — Miss Mary E. McDougall.
German Association (9).
Quincy Association (17). — Rev. Horace M. Burr.
Rockford Association (18). — Rev. Albert C. Moses.
Rock River Association (16).
Southern Association (26).
Springfield Association (26). — Rev. William R. Butcher.

INDIANA [1].

GENERAL ASSOCIATION.
Central Association (19).
Fort Wayne Association (10).
Kokomo Association (13).
Michigan City Association (12). — Rev. Frank E. Knopf.
Ohio Valley Association (7).

IOWA [5].

GENERAL ASSOCIATION. — Rev. Ephraim Adams, Rev. Pres. George A. Gates, James F. Hardin.

Central Association (20).

Council Bluffs Association (36). — Rev. Edwin S. Hill.

Davenport Association (20).

Denmark Association (35). — Rev. William Salter.

Dubuque Association (27). — Rev. Edward P. Kimball, Rev. James E. Snowden.

German Association (12).

Grinnell Association (32). — Robert M. Haines.

Mitchell Association (39).

Northeastern Association (11).

Sioux Association (46).

Webster City Association (31). — Rev. Thomas M. Price, Robert Wright.

Welsh Association (6).

KANSAS [2].

GENERAL ASSOCIATION. — Rev. Charles M. Sheldon, Rev. Henry E. Thayer.

Arkansas Valley Association (12).

Central Association (39). — J. F. Drake.

Eastern Association (26).

Northern Association (17). — Rev. Leland E. Tupper.

Northwestern Association (28).

Southern Association (24).

Southwestern Association (8).

Western Association (10). — Rev. Jehu H. Embree.

Wichita Association (15). — Rev. David H. Scarrow.

KENTUCKY [1].

GENERAL ASSOCIATION.

LOUISIANA [1].

CONGREGATIONAL ASSOCIATION.

MAINE [3].

GENERAL CONFERENCE. — Rev. James G. Merrill, John E. Warren.

Aroostook Conference (8).

Cumberland Conference (25).
Cumberland North Conference.
Franklin Conference (10).
Hancock Conference (19).
Kennebec Conference (14).
Lincoln Conference (22).
Oxford Conference (14).
Penobscot Conference (21).
Piscataquis Conference (9).
Somerset Conference (13).
Union Conference (18). — Miss Mary F. Farnham.
Waldo Conference (9).
Washington Conference (22).
York Conference (27).

Maryland.

(with new jersey.)

Massachusetts [12].

General Association. — Rev. Wm. E. Barton, Samuel B. Capen, Rev. Morton Dexter, Rev. Geo. R. W. Scott, William C. Strong, A. Lyman Williston, Rev. Ezra H. Byington, Rev. Wm. H. Davis, Arthur H. Wellman, Rev. Elijah Horr, Rev. James L. Fowle, Charles A. Hopkins.

Andover Conference (27). — Rev. Frank R. Shipman.
Barnstable Conference (23).
Berkshire South Conference (17).
Berkshire North Conference (19).
Brookfield Conference (22).
Essex North Conference (27).
Essex South Conference (37). — Rev. T. Frank Waters.
Franklin Conference (28).
Hampden Conference (47).
Hampshire Conference (17).
Hampshire East Conference (17).
Mendon Conference (13).
Middlesex South Conference (21).
Middlesex Union Conference (23). — Rev. William J. Batt.
Norfolk Conference (35).
Old Colony Conference (17). — Dana M. Dustan.

Pilgrim Conference (14).

Suffolk North Conference (27).

Suffolk South Conference (27). — Rev. Wm. H. Allbright, Rev. Eugene C. Webster.

Suffolk West Conference (25). — Rev. John M. Dutton, Rev. John O. Haarvig.

Taunton Conference (24). — Rev. Payson W. Lyman.

Woburn Conference (23). — Rev. D. Augustine Newton, Frank W. B. Pratt.

Worcester Central Conference (30). — Rev. Archibald McCullagh, G. Henry Whitcomb.

Worcester North Conference (16).

Worcester South Conference (16).

MICHIGAN [4].

CONGREGATIONAL ASSOCIATION. — Rev. Heman P. DeForest, Charles B. Stowell, Rev. John P. Sanderson.

Cheboygan Conference (21).

Detroit Association (24). — Rev. Mac H. Wallace.

Eastern Association (19).

Genesee Association (21).

Gladstone Association (4).

Grand Rapids Association (39). — Rev. Isaac P. Powell.

Grand Traverse Association (27). — Rev. Harlow S. Mills.

Jackson Association (20).

Kalamazoo Association (32).

Lake Superior Conference (10).

Lansing Association (29). — Rev. William Ewing, Elliott F. Grabill.

Muskegon Association (16).

North Central Association (16).

Olivet Association (22). — Miss Olivia Kirkland.

Saginaw Association (16).

Sault Ste. Marie Association (9).

Southern Association (23). — Rev. Holden A. Putnam.

MINNESOTA [3].

GENERAL ASSOCIATION. — Rev. James W. Strong.

Anoka Conference (54). — Rev. George R. Merrill.

Central Conference (28).

Mankato Conference (23).
Minnesota Valley Conference (16). — Rev. J. Lee Nott.
Northern Pacific Conference (31). — Rev. Herman P. Fisher.
Owantonna Conference (20).
Western Conference (11).
Winona Conference (13).

Mississippi [1].

Congregational Association.

Missouri [2].

Congregational Association. — Rev. Frank V. Stevens.
Hannibal Association (9).
Kansas City Association (13).
Kidder Association (9). — Rev. Albert Bushnell.
Springfield Association (26). — Rev. S. G. Elliott, Rev. Elbert E. Flint, Rev. Alfred K. Wray.
St. Louis Association (26). — Rev. William M. Jones.

Montana [1].

General Conference. — Rev. William H. Watson.

Nebraska [2].

Congregational Association. — Rev. Roselle T. Cross, Frank C. Taylor.
Blue Valley Association (29). — Rev. Abraham A. Cressman, Rev. D. Brainard Perry, Rev. Jeremiah D. Stewart.
Columbus Association (17).
Elkhorn Valley Association (30).
Frontier Association (10).
German Association (24).
Lincoln Association (26).
Northwestern Association (7). — Rev. Harmon Bross.
Omaha Association (21). — Rev. Samuel Pearson.
Republican Valley Association (21).

Nevada.

(in general association of California.)

NEW HAMPSHIRE [3].

GENERAL ASSOCIATION. — Rev. Frank G. Clark, Rev. Cyrus Richardson.

Cheshire Conference (26). — Rev. William G. Poor.

Coos (and *Essex, Vt.*) *Conference* (7).

Grafton Conference (19). — Mrs. F. G. Clark.

Hillsborough Conference (36).

Merrimack Conference (36).

Rockingham Conference (33). — Rev. Rufus P. Gardner, Rev. Albert H. Thompson.

Strafford Conference (25).

Sullivan Conference (12).

NEW JERSEY [2].

CONGREGATIONAL ASSOCIATION.

Northern New Jersey Conference (36). — Rev. Fritz W. Baldwin, Rev. Amory H. Bradford, Rev. William Hayes Ward.

Washington (D. C.) Conference.

NEW MEXICO [1].

CONGREGATIONAL ASSOCIATION.

NEW YORK [6].

GENERAL ASSOCIATION.

Black River and St. Lawrence Association (36).

Central Association (30). — H. A. Flint.

Essex Association (11).

Hudson River Association (21). — Guilford Dudley, Rev. W. Herman Hopkins.

Manhattan-Brooklyn Association (47). — Rev. Albert J. Lyman, Rev. Levi H. Cobb.

Oneida, Shenango and Delaware Association (34).

Suffolk Association (12).

Susquehanna Association (26).

Welsh Association (18).

Western New York Association (61). — Rev. Franklin S. Fitch, Rev. Albert Grein.

NORTH CAROLINA [1].

CONFERENCE.

NORTH DAKOTA [1].

GENERAL ASSOCIATION. — Rev. David T. Jenkins.

Fargo Conference (21). — Rev. Edwin H. Stickney, Rev. Henry C. Simmons.

Grand Forks Conference (8). — Rev. John H. Hjetland.

Jamestown Conference (44). — William F. Fowler, Rev. Charles L. Hall, Rev. William H. Gimblett.

Wahpeton Conference (10).

OHIO [5].

CONGREGATIONAL ASSOCIATION. — Rev. John G. Fraser, H. Clark Ford, Mrs. Ellen M. Healy, Rev. Prof. Henry C. King, Mrs. Irving W. Metcalf.

Central North Conference (24). — Rev. George W. Wells.

Central Ohio Conference (20).

Central South Conference (19).

Cleveland Conference (38). — Rev. Caspar Wistar Hiatt, Rev. Irving W. Metcalf.

Eastern Ohio Conference (in Ohio) (15).

Grand River Conference (in Ohio) (27). — Rev. Louis J. Luethi.

Marietta Conference (11). — Rev. John R. Nichols.

Medina Conference (16).

Miami Conference (16).

Plymouth Rock Conference (18). — Rev. Elwell O. Mead.

Puritan Conference (26).

Toledo Conference (16).

OKLAHOMA [1].

GENERAL ASSOCIATION.

Eastern Association.

Western Association.

OREGON [1].

CONGREGATIONAL ASSOCIATION. — Rev. Arthur W. Ackerman.

Portland Association (10). — Rev. Robert W. Farquhar.

East Willamette Association (13). — Rev. William C. Kantner.

West Willamette Association (14). — Rev. Thomas McClelland.

Southern Association (11). — Rev. Raymond C. Brooks.

Mid-Columbia Association (12).

PENNSYLVANIA [2].

CONGREGATIONAL ASSOCIATION.
Eastern Welsh Association (39).
Wyoming Valley Association (20).
Western Welsh Association (9).
Northwestern Association (21).

RHODE ISLAND [2].

CONGREGATIONAL CONFERENCE.

SOUTH CAROLINA.

(IN THE GEORGIA CONGREGATIONAL CONVENTION.)

SOUTH DAKOTA [1].

GENERAL ASSOCIATION. — Rev. William B. Hubbard.
Black Hills Association (13).
Central Association (35). — Rev. Julius Stevens.
Dakota Association (10). — Miss Mary C. Collins.
German Association (24).
Northern Association (31).
Plankinton Association (16).
Yankton Association (28)

TENNESSEE [1].

GENERAL ASSOCIATION.

TEXAS.

[NO STATE ORGANIZATION.]

North Texas Association. — Rev. Luther Rees.
Southwest Texas Association.

UTAH [1].

GENERAL ASSOCIATION. — Rev. George Lindsay.

VERMONT [3].

GENERAL CONVENTION. — Charles W. Osgood.
Addison Conference (13).
Bennington Conference (10).
Caledonia Conference (16).
Chittenden Conference (18).

(*Coos* and) *Essex Conference* (11).
Franklin and Grand Isle Conference (13).
Lamoille Conference (10).
Orange Conference (24).
Orleans Conference (20).
Rutland Conference (20).
Union Conference (12). — Rev. Henry L. Ballou.
Washington Conference (15).
Windham Conference (17.)
Windsor Conference (18). — Grafton W. Tarleton.

Virginia.

(in the association of new jersey.)

Washington [2].

General Association. — Rev. Samuel Greene, Rev. Edward L. Smith.

Eastern Washington and Northern Idaho Association (46). — Rev. William Davies, Rev. Jonathan Edwards, Rev. Horace P. James, Rev. John D. Jones, Rev. Thomas W. Walters.

Yakima Association (8). — Rev. Edgar C. Wheeler.

Northwestern Association (46). — Rev. Samuel M. Freeland, E. U. Judd, Rev. Charles E. Newberry, Rev. William H. G. Temple.

Tacoma Association (32). — Rev. William H. Scudder, Rev. William C. Merritt, Rev. Andrew J. Smith.

German Pacific Association (8).

Wisconsin [3].

The Congregational Convention. — Rev. Eugene G. Updyke.
Beloit Convention (32).
Eau Claire Convention (20).
La Crosse Convention (21). — Rev. Henry Faville.
Lemonweir Convention (18).
Madison Convention (33). — Rev. Hiram J. Ferris, Mrs. Eugene G. Updyde.
Milwaukee Convention (31). —J. O. Myers, Rev. Charles W. Camp.
Northwestern Convention (13).

Superior Convention (14).
Winnebago Convention (35). — Rev. Frank N. Dexter.
Wisconsin Welsh Convention (26).

WYOMING [1].

GENERAL ASSOCIATION.

MEMBERS EX-OFFICIIS.

Registrar. — Rev. William H. Moore.
Secretary — Rev. Henry A. Hazen.
Treasurer. — Rev. Samuel B. Forbes.

HONORARY MEMBERS.

Delegate from Congregational Union of England and Wales. — Rev. Alexander Mackennal.
Statistical Secretary. — Rev. Daniel Staver.

REPRESENTING COMMITTEES.

On ministerial standing. — Rev. Leavitt H. Hallock, Rev. John K. McLean.

BENEVOLENT SOCIETIES.

Rev. Joseph B. Clark, Rev. Charles J. Ryder, Rev. Ellsworth E. Strong.

THEOLOGICAL SEMINARY.

Rev. Rhys R. Lloyd.

COLLEGES.

Rev. Stephen B. L. Penrose, Rev. William S. Hunt, William W. Payne.

SPEAKERS.

Rev. Myron Eells, Rev. Arthur L. Gillett, Rev. George Mooar.

BY VOTE OF THE COUNCIL.

Rev. George W. Andrews, Rev. Almon T. Clarke, Edwin C. Silsby.

Committee on nominations.

The moderator named the following, who were appointed a committee on nominations: —

Rev. William H. Davis, of Massachusetts; Rev. Franklin S. Fitch, of New York; Rev. Harmon Bross, of Nebraska; Henry

M. Field, of California; Rev. Samuel M. Freeland, of Washington; Rev. Alexander R. Thain, of Illinois; and Rev. John G. Fraser, of Ohio.

Organization.

Rev. Frederick A. Noble, of Illinois, was chosen moderator, and O. Vincent Coffin, of Connecticut, and Rev. George C. Adams, of California, assistant moderators.

Amendment of by-law.

By-law 8, Article 1, was amended by inserting after the word "committee," the words "including the secretary," so as to read, "A committee, including the secretary, on credentials, who shall prepare a roll of members."

Assistants of secretary and registrar.

Rev. Eugene C. Webster, of Massachusetts, was appointed assistant secretary, and Rev. William B. Hubbard, of South Dakota, and Rev. Henry E. Jewett, of California, were appointed assistant registrars.

Committees.

The following committees were appointed: —

On credentials. — Rev. Morton Dexter, of Massachusetts; Rev. James Tompkins, of Illinois; Rev. Azel W. Hazen, of Connecticut; Arthur H. Wellman, of Massachusetts; Rev. Heman P. De Forest, of Michigan; Rev. Frank T. Bayley, of Colorado; Rev. Henry C. King, of Ohio; and, *ex officio*, Rev. Henry A. Hazen, secretary.

On business. — Rev. John K. McLean, of California; H. Clark Ford, of Ohio; Rev. Asher Anderson, of Connecticut; Rev. Roselle T. Cross, of Nebraska; Rev. Isaac P. Powell, of Michigan; Rev. William F. McMillen, of Illinois; and Frank W. B. Pratt, of Massachusetts.

On finance. — G. Henry Whitcomb, of Massachusetts; Aaron B. Mead, of Illinois; Charles W. Osgood, of Vermont; A. S. Burwell, of Washington; and Guilford Dudley, of New York.

Welcome.

Rev. Arthur W. Ackerman, pastor of the First church, Portland, made an address of welcome and presented a gavel to the Council.

The moderator responded.

By the appointment of the moderator, Rev. Amory H. Bradford, of New Jersey, conducted the moderator-elect to the chair, who made a brief address, and invited the assistant moderators to their seats.

Daily order.

The following was made the daily order: —

Business, 9–9.30 A. M.; devotion, 9.30–10; recess, 12.30–2.30 and 5.30–7.30; adjourn, 9.30.

At 12.30, a recess was taken till 2.30.

THURSDAY AFTERNOON.

At 2.30, prayer was offered by Rev. Charles R. Palmer, of Connecticut.

The provisional committee.

The report of the provisional committee, containing a program and recommendations relating to by-laws and the membership of the International Council of 1899, was presented and accepted.[1]

The program was placed in the hands of the business committee, subject to their discretion.

Recommendations as to by-laws were adopted, as follows: —

By-law 3, line 3. After the word "moderator," insert "and former moderators."

By-law 5, line 6. Change "its" to "their."

By-law 5, line 14. After the word "expenditures," insert "except such as are required to be made by the publishing committee."

By-law 5. In the next clause, instead of "from their number, other than officers, a finance committee of three, residing in Boston or its vicinity," read "One of their number."

In the next line insert "shall appoint any committees ordered but not appointed; and committees so appointed shall be entered in the minutes as by the action of the Council."

By-law 5, make rule 16 a part of rule 5, and change the numbering accordingly.

By-law 5. Add to the rule the clause "The provisional and publishing committees are authorized to meet immediately after the close of the session."

By-law 8. Change the order of Sections 3 and 4, and insert in Section 3 before the word "contract" the words "seek bids."

[1] Page 62.

By-law 15. In the last line read "such," instead of "special."

In place of the recommendation as to By-law 14, the following was adopted: —

"That, in the absence of the moderator and the assistant moderators, the provisional committee be authorized to appoint some person to act as moderator of the opening session of the Council."

The recommendations of the committee as to membership in the International Council of 1899, were referred to the following committee: —

Rev. Ezra H. Byington, of Massachusetts; Rev. George C. Adams, of California; Rev. Amory H. Bradford, of New Jersey; Rev. George S. F. Savage, of Illinois; and Rev. Joel S. Ives, of Connecticut.

Publishing committee.[1]

The report of the publishing committee was presented and accepted.

Secretary, auditor, treasurer.

The secretary presented a report, which was accepted, and that part of it relating to the pastorate was referred to the following committee: —[2]

Rev. George R. W. Scott, of Massachusetts; Rev. John P. Sanderson, of Michigan; and Rev. George B. Hatch, of California.

The reports of the auditor were presented and accepted.[3]

The report of the treasurer was presented and accepted, and referred to the finance committee.[4]

Trustees of National Council. — Ministerial relief committee.

The report of the directors of the trustees of the National Council was presented and accepted.[5]

The report of the committee on ministerial relief was presented and accepted.[6]

A resolution relating to the expenses of the ministerial relief work was received, and it was *voted*, That said resolution and the reports of the directors and of the ministerial relief committee be referred to a committee of seven, later appointed as follows: —

Rev. Casper W. Hiatt, of Ohio; Rev. Frank G. Clark, of New Hampshire; Rev. Warren F. Day, of California; C. B. Stowell, of

[1] Page 66. [2] Page 67. [3] Page 97. [4] Page 96. [5] Page 98. [6] Page 335.

Michigan; Rev. Albert J. Lyman, of New York; Arthur H. Wellman, of Massachusetts; and Rev. James W. Strong, of Minnesota.

Expenses of National Council.

A memorial from the General Conference of Connecticut, relating to the expenses of the National Council, was received and referred to the finance committee.

Union with other denominations. — Denominational comity.

The report of the committee on union with other denominations was presented and accepted.[1]

The report of the committee on denominational comity was presented and accepted.[2]

At 5.30, a recess was taken till 7.30.

THURSDAY EVENING.

At 7.30, O. Vincent Coffin, of Connecticut, assistant moderator, in the chair, Rev. Joel S. Ives, of Connecticut, offered prayer.

John Robinson Memorial Church.[3] *— International Council of* 1899.

The report of the committee on the John Robinson Memorial church, Gainsborough, England, was presented and accepted, and referred to a committee of five laymen, later appointed as follows: —.

O. Vincent Coffin, of Connecticut; H. Clark Ford, of Ohio; A. Lyman Williston, of Massachusetts; J. C. Kilner, of Illinois; and James M. Haven, of California.

The report of the committee on arrangements for the International Council of 1899 was presented and accepted.[4]

Addresses.

Rev. Alexander Mackennal, of England, addressed the Council.

Rev. Amory H. Bradford, of New Jersey, spoke on the international mission of Congregationalism.[5]

Rev. Frederick A. Noble, of Illinois, spoke on Congregationalism in the Making of the Nation.[6]

After singing, Rev. George C. Adams, of California, pronounced the benediction, and at 10, the body adjourned till 9 A. M.

[1] Page 360. [2] Page 315. [3] Page 307. [4] Page 279. [5] Page 86. [6] Page 74.

Friday Morning, July 8.

At 9, the moderator in the chair, Rev. Warren F. Day, of California, offered prayer.

Minutes. — Committee on nominations.

The minutes of Thursday were revised and approved.

Rev. Warren F. Day, of California, was appointed a member of the committee on nominations, in place of Henry M. Field, absent.

Comity, federation, and unity.

A committee ordered, of seven, on comity, federation, and unity, to report at this Council, was later appointed as follows: —

Rev. Franklin S. Fitch, of New York; Rev. George C. Adams, of California; Rev. Lewellyn Pratt, of Connecticut; Charles A. Hopkins, of Massachusetts; Rev. James G. Merrill, of Maine; Rev. Henry C. King, of Ohio; and Rev. S. B. L. Penrose, of Washington. The reports of the committee on union with other denominations and of the committee on denominational comity were referred to this committee.

Devotion.

The Council spent thirty minutes in devotion, led by Rev. George R. W. Scott, of Massachusetts.

Ministerial standing and training.

The committee on ministerial standing and training presented a report with recommendations.[1] The report was accepted and the recommendations were laid on the table for the present.

Amendments of the Constitution for action in 1901.

The following amendments of the Constitution were proposed for action in 1901: —

1. That section 2, article 4, be amended by striking out the words, "Such representatives having the right of discussion only."

2. That in section 3, article 1, these words be added: "The moderator is expected to open the Council immediately following the one at which he is elected, with an address on a subject to be selected by himself."

[1] Page 344.

Salutations.

The salutations of the Congregational Union of England and Wales, and also of the Congregational Union of Ontario and Quebec, were presented by Rev. Alexander Mackennal, of England, who was introduced by the moderator; and responses were made by Rev. Charles R. Palmer, of Connecticut, and Rev. Amory H. Bradford, of New Jersey.

Rev. Franklin S. Fitch, of New York, also presented the salutations of the Congregational Union of Ontario and Quebec.

Address.

Rev. Myron Eells, of Oregon,[1] gave an address on the Religious Movements on the Pacific Coast.

At 12.30, a recess was taken till 2.

FRIDAY AFTERNOON.

At 2, Rev. Levi H. Cobb, of New York, offered prayer.

Prison reform. — Temperance. — American Anti-Saloon League.

The committee on prison reform presented a report which was accepted.[2]

A paper by Frank Foxcroft, of Massachusetts,[3] on how to unite the friends of temperance, was read by Samuel B. Capen, of Massachusetts; and a memorial from Rev. Howard H. Russell,[4] of Ohio, on the American Anti-Saloon League, was read by Rev. John G. Fraser, of Ohio.

It was voted, That no more papers be read which have been prepared by persons not present.

Divorce. — Gambling.

The committee on the Scripture doctrine of divorce presented a report, which was accepted.[5] A diverse report by a member of said committee was also presented and accepted.

The committee on gambling presented a report, with recommendations. The report was accepted.[6]

The memorial on the American Anti-Saloon League, and the recommendations of the report on gambling, were referred to the following committee: —

Rev. George R. Merrill, of Illinois; Rev. Archibald McCullagh, of Massachusetts; and Rev. William W. Scudder, of California.

[1] Page 148. [2] Page 327. [3] Page 130. [4] Page 139. [5] Page 280. [6] Page 322.

Invitations. — Greetings.

Invitations to visit Seattle and Tacoma, Washington, were declined, with thanks.

The secretary was instructed to send the following to the International Convention of Young People's Societies of Christian Endeavor, at Nashville, Tenn.: "The tenth National Council of Congregational Churches greets you. Mizpah."

Pulpit supplies for next Sunday.

The following were appointed a committee on pulpit supplies for next Sunday: —

Rev. Arthur W. Ackerman, of Oregon; Rev. John M. Dutton, of Massachusetts; and Rev. William A. Waterman, of Illinois.

Membership in the International Council of 1899.

The committee on the recommendations of the provisional committee as to membership in the International Council of 1899 presented a report, with recommendations.

The report was accepted, and the recommendations were adopted, as follows: —

1. That this Council elect ten delegates at large.
2. That the members of the committee of arrangements for the International Council be also delegates at large.
3. That the committee of arrangements for the International Council be empowered to appoint such persons as delegates as they may select to read papers before the Council.
4. That the remaining delegates be apportioned among the different states and territories, by the provisional committee of this Council, in proportion to their church membership, giving to each state and territory at least one delegate, said delegate or delegates to be selected by the committee, where there are no state organizations, or where there are conflicting organizations.
5. That the provisional committee be empowered to fill vacancies in the delegations.

Amendment of by-law.

By-Law 9 was so amended that the second sentence shall read: "Every morning and evening shall be given to meetings of a specifically religious, rather than business, character."

Standing committees.

It was *voted*, That the committee on nominations be instructed to nominate no standing committees, except such as may be provided for by special vote of the Council.

Pulpit supplies for next Sunday.

The committee on pulpit supplies for next Sunday presented a report which was accepted.

Ministerial standing and training.

The recommendations of the committee on ministerial standing and training were taken from the table and voted on as follows: —

That to the resolutions on ministerial standing adopted in 1886, the following resolution be added: —

Resolved (3), That, in the transfer of ministerial membership from one association, conference, or other ecclesiastical body, in the judgment of the Council, the gaining of new membership is ecclesiastically impossible until the applicant shall have been fully released from his previous ecclesiastical membership. Adopted.

[*Note by the registrar.* The resolutions adopted in 1886 are as follows: *Minutes of* 1886, p. 43: —

"Resolved (1), That standing in the Congregational ministry is acquired by the fulfillment of these three conditions, namely: (1) membership in a Congregational church; (2) ordination to the Christian ministry; and (3) reception as an ordained minister into the fellowship of the Congregational churches in accordance with the usage of the state or territorial organization of churches in which the applicant may reside; and such standing is to be continued in accordance with these usages, it being understood that a *pro re nata* council is the ultimate resort in all cases in question.

"Resolved (2), That all Congregational ministers in good standing in their respective states, who have been installed by council, or who have been regularly called to the pastorate by the specific vote of some church, have formally accepted such position, and have been recognized as such by some definite act of the church, should be enrolled as pastors; and we advise that all our denominational statistics, and direct that, so far as possible, our Year-Book, conform to this principle."]

Under the head of ministerial training, the following action was taken : —

1. That, of candidates for the Congregational ministry, all, who can, should take full academic training and a complete course in a theological seminary. Adopted.

2. In place of number 2, the following was adopted : —

That, while recognizing the call of God to exceptional men of limited education to preach the gospel, our theological seminaries, Education Society, and churches should use increased care to maintain the intellectual and educational standard of the Christian ministry. We deem the present an appropriate time for councils, churches, conferences, and associations to make steadfast effort to elevate, and on no account to lessen, requirements for entrance upon the pastoral office.

3. That seminary curricula, while aiming at the highest intellectual and scholarly attainment, should for all students give largely increased inclusion to the practical and tactual in training. Adopted.

4. That utmost care should be exercised not only in the admission of students to seminary courses, but also in continuing them after admission, to the end of discouraging the incapable and unsuitable, and retaining only the fit. Adopted.

5. That in those exceptional cases, where councils or local organizations may think it wise to give recognition to men who are available for the ministry, but who are not able to enter a seminary, full ministerial standing should be withheld until the applicant shall have taken a course in theological and pastoral study.

At 5.45, a recess was taken till 7.30.

Friday Evening.

At 7.30, assistant moderator, Rev. George C. Adams, of California, in the chair, prayer was offered by Rev. William W. Scudder, of California.

Paper. — Address.

After singing, Rev. Edwin S. Hill, of Iowa, read a paper on Common Grounds of Belief for Christian Thinkers ; [1] and the subject was discussed by Rev. Henry C. King, of Ohio.[2]

After singing, Rev. Casper W. Hiatt, of Ohio, gave an address on Christian Living and Giving.

[1] Page 170. [2] Page 180.

Ministerial training.

After singing, and the benediction by the moderator, the consideration of the recommendations of the committee on ministerial training was resumed and numbers 6 and 9 were laid on the table, and the following were adopted: —

7. That our churches should exercise much greater care in admitting to their pulpits, whether for purposes of candidacy or supply, men whose credentials as to character and standing have not been thoroughly examined and approved.

8. That, from candidates for approbation before associations and conferences, and from men of other denominations seeking admission to our body, evidence should be required of adequate training and experience, and of a reasonable familiarity with our polity; and that in lack of these, only a limited commendation be granted, pending the prosecution of further study.

10. That ministers and churches should exercise greatest diligence in seeking to recruit the ranks of the ministry from young men of promise in their parishes, and that officers of the Education Society, boards of trust, committees of recommendation, and seminary faculties should hold to close examination and continued strict account all who make application for, and all who are receiving, educational aid.

11. That a copy of these recommendations and of the accompanying resolution on ministerial standing shall be sent to each minister, church, and theological seminary in the denomination.

It was *voted*, That the *Advance*, *Congregationalist*, and *Pacific*, be requested to publish the resolution and these recommendations.

At 9.30, the body adjourned till 9 A. M.

Saturday Morning, July 9.

At 9, the moderator in the chair, Rev. James W. Strong, of Minnesota, offered prayer.

Council manual for Congregational churches.

The committee on the manual presented a report, which was accepted, and it was *voted*, That the manual be set forth to the churches as a trustworthy summary of approved Congregational usage.

Finances.

The committee on finance presented a report with recommendations.[1]

The report was accepted and the recommendations were adopted as follows: —

1. That the Council authorize the treasurer to urge upon the state treasurers the necessity of taking immediate action to collect and promptly forward their dues to the treasurer of the National Council.

2. That the annual per capita call upon the membership of our churches for the next three years be two cents per member, per year; and also that an extra call of half a cent for one year, 1898–1899, be made, to pay the expenses of the International Council to be held in 1899, the same as recommended by the provisional committee, any surplus from the same to be paid into the treasury of the Council for its usual expenses.

3. That authority be given the treasurer together with the registrar, to charge off such uncollectable dues as have been of long standing.

Memorial from South Dakota.

A memorial from South Dakota was received and referred to the committee on comity, federation, and unity.

Devotion.

The Council spent thirty minutes in devotion, led by Rev. Henry H. Proctor, of Georgia.

Papers.

Rev. George Mooar, of California,[2] and Rev. William C. Kantner, of Oregon,[3] read papers on Religious Movements on the Pacific Coast.

Relations of the benevolent societies to the churches.

After singing, the committee on the relations of the benevolent societies to the churches presented a report, which was accepted.[4]

Modern methods in missionary work.

Samuel B. Capen, of Massachusetts, read a paper on modern methods in missionary work.[5]

The report and the paper, with memorials on the general subject from the Congregational Home Missionary Society, the Congregational Education Society, the General Association of Illinois, and

[1] Page 97. [2] Page 142. [3] Page 155. [4] Page 356. [5] Page 192.

Rockford Association, Illinois, were referred to the following committee to report on Monday: —

Rev. Elijah Horr, of Massachusetts; Rev. Eugene G. Updyke, of Wisconsin; Charles A. Hopkins, of Massachusetts; Rev. William H. G. Temple, of Washington; Rev. Arthur L. Gillett, of Connecticut; George W. Marston, of California; and Rev. William A. Waterman, of Illinois.

Officers elected.

Secretary. — Rev. Henry A. Hazen, of Massachusetts.

Registrar. — Rev. William H. Moore, of Connecticut.

Treasurer. — Rev. Samuel B. Forbes, of Connecticut.

Auditor. — David N. Camp, of Connecticut.

Publishing committee. — Rev. Albert E. Dunning and Thomas Todd, of Massachusetts, and, *ex officiis*, the secretary, registrar, and treasurer.

At 12, after prayer by Rev. George C. Adams, of California, the Council adjourned to meet for public worship at 10.30 A. M., Sunday.

On invitation, members of the Council spent Saturday afternoon and evening in a visit to Pacific University, Forest Grove, Or., where they were most cordially received and entertained.

SUNDAY MORNING, July 10.

The Council convened at 10.30 A. M., in the First church, for public worship. Prayer was offered by Rev. Amory H. Bradford, of New Jersey. Rev. Albert J. Lyman, of New York, preached from Ephesians 2, 14, "He is our peace."— the topic, Christian Mediation in Congregationalism;[1] after which the Council united with the church in the Lord's supper, administered by Rev. William Salter, of Iowa, and Rev. Fritz W. Baldwin, of New Jersey.

SUNDAY EVENING.

At 7.45, after singing and prayer by Rev. James G. Merrill, of Maine, Rev. Frank T. Bayley, of Colorado,[2] and Rev. Alexander Mackennal, of England, spoke on the federation of Protestant churches.

At 9.30, after the benediction by Rev. Arthur W. Ackerman, the pastor, the Council adjourned until 9 A. M., Monday.

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[1] Page 42. [2] Page 103.

MONDAY MORNING, July 11.

Devotion.

At 9, the moderator in the chair, the Council spent thirty minutes in devotion, led by Rev. Archibald McCullagh, of Massachusetts.

Alabama, case of delegates from.[1]

The committee on credentials presented a report relating to delegates from Alabama, with recommendations. The report was accepted, and the recommendations were, for the time, laid on the table.

American Missionary Association.[2]

Rev. Charles J. Ryder, of New York; Rev. Elijah Horr, of Massachusetts; and Rev. Lewellyn Pratt, of Connecticut, spoke for the American Missionary Association.

Congregational Education Society. — Utah.

Rev. William E. Barton, of Massachusetts, spoke for the Congregational Education Society,[3] and Rev. William S. Hunt,[4] of Utah, spoke on the present condition and needs of Utah.

Congregational Church Building Society.[5]

Rev. Levi H. Cobb, of New York, and Rev. Henry H. Wikoff, of California, spoke for the Congregational Church Building Society.

Greeting to President McKinley.

The following was adopted: —

TO THE PRESIDENT, WASHINGTON, D. C.:

The National Council of Congregational Churches, now convened in Portland, Or., sends you most cordial greetings, and devoutly prays that the divine guidance may continue to be vouchsafed to you; and that the God of our fathers may give such full success to our army and navy that the unselfish patriotism of our people may speedily be rewarded with the blessings of a righteous peace.

The Hawaiian churches.

The following was adopted: —

Whereas, by act of Congress, and the signature of President McKinley to the annexation bill, the Republic of Hawaii will soon

[1] Page 311. [2] Page 264. [3] Page 244. [4] Page 125. [5] Page 250.

become an integral part of the United States, and the stars and stripes are henceforth forever to float over that island paradise of the Pacific; therefore,

Resolved, That this National Council of Congregational Churches, assembled at Portland, Or., hereby extends to the churches of Hawaii, planted as they were by our missionaries, and continuing within the historic fellowship, a most cordial welcome to the Christian brotherhood of the states, together with its pledge of earnest co-operation in the work of our common Lord. In expressing this spirit of fellowship, the Council also cherishes the hope of greeting Hawaiian representatives at its future sessions, as members of this body.

It was voted, That a copy of this action be sent to the Hawaiian churches.

Prison reform. — Temperance.

The committee on prison reform was discharged.

A communication from the Non-partisan Woman's Christian Temperance Union was received and referred to the committee on gambling, and the American Anti-Saloon League.

At 12.30, after prayer, and the benediction by Rev. Lewellyn Pratt, of Connecticut, a recess was taken till 2.

MONDAY AFTERNOON.

Alabama, case of delegates from.

At 2, the recommendations relating to delegates from Alabama were taken from the table, discussed, and laid on the table for a time.

Central committee on missionary work.

The committee to whom were referred the report of the committee on the relations of the benevolent societies to the churches, and the recommendations in the paper of Mr. Capen, presented a report with resolutions. The report was accepted, and the resolutions were adopted as follows: —

Resolved, That we recommend the appointment of a central committee on missionary work, of fifteen members; six to be appointed by the National Council, one being a woman, to represent the home missionary interests; seven to be chosen by the executive committees of our six missionary societies in such manner as they may deem best, one to be chosen by the Women's

Boards of Missions, and one to be selected at the annual Christian Endeavor Convention, by the Congregationalists at their denominational rally.

It shall be the duty of this committee to use all possible efforts to secure the appointment of similar committees in the states and conferences throughout the country, to devise plans for promptly paying the debt of every society, and for such increased gifts as shall make it possible to enlarge our work at home and abroad. It shall also suggest such other measures looking to a closer union in the presentation of our common work, as may seem expedient, reporting the result of its conclusions to the next National Council.

Resolved, That this Council, at this session, choose its six representatives upon the committee, and that they be instructed by us to ask the co-operation of our missionary societies, and the Young People's Society of Christian Endeavor; and in selecting the remaining members of the committee as proposed. In this battle with evil all over the world, in which, as Congregationalists, we wish to bear our full part, every dollar should be invested where it will most speedily provide a permanent church or school, for a base of supplies. We ought to push for work in the prosecution of this holy war for righteousness in all the world, and to close this century and open the next by a grand forward movement all along the line.

The anniversaries of the societies.

Further resolved, That we recommend to the officers of the various benevolent societies, that they consolidate their anniversaries in what is known as the Council plan — holding but two each year — one in the east and the other in the west, alternately; also, that the dividing line be between the foreign work, as represented by the American Board of Commissioners for Foreign Missions and the American Missionary Association on the one hand, and the remaining four on the other hand.

American Bible Society.

A memorial from the General Association of Massachusetts, on the American Bible Society, was received and referred to the committee on the relations of the benevolent societies to the churches, and on the paper of Mr. Capen.

Action relating to a change in the charter of the trustees of the National Council.

It was *voted*, That a committee of five be appointed to take into consideration the advisability of a better and more practical corporate organization in connection with the Council; that said committee be given authority to seek, in the name of the Council, such legislation as it may deem wise in order to secure such improvement in the corporate organization; and that said committee report at the next session of the Council. Later, the following were appointed said committee: —

Nathaniel Shipman, of Connecticut; Edward W. Marsh, of Connecticut; Lorrin A. Cooke, of Connecticut; W. H. Haile and Thomas Weston, of Massachusetts.

Provisional committee.

It was resolved, That the nominating committee be asked to nominate, as one of the members of the provisional committee, the pastor of the church where the next meeting of the Council is to be held; and also to nominate five members of said committee, including said pastor, but no officer *ex-officio* other than the moderator, whom the Council may request the provisional committee to appoint, a committee on the program.

Congregational Sunday School and Publishing Society.[1]

Samuel B. Capen, of Massachusetts, and Rev William F. McMillen, of Illinois, spoke for the Congregational Sunday School and Publishing Society.

American Board of Commissioners for Foreign Missions.

Rev. Charles M. Lamson, of Connecticut, Rev. E. Ellsworth Strong, of Massachusetts,[2] Rev. James L. Fowle, a missionary, and Charles A. Hopkins, of Massachusetts, spoke for the American Board of Commissioners for Foreign Missions.

Alabama, case of delegates from.

The recommendations relating to the delegates from Alabama were taken from the table, discussed, and referred back to the committee on credentials.

At 5.30, after the benediction by the moderator, a recess was taken till 7.30.

[1] Page 270. [2] Page 237.

MONDAY EVENING.

Congregational Home Missionary Society.

At 7.30, after singing, and prayer by Rev. James T. Ford, of California, Joseph B. Clark, of New York, Rev. Charles M. Lamson, of Connecticut, Rev. George C. Adams, of California, and Rev. Amory H. Bradford, of New Jersey, spoke for the Congregational Home Missionary Society.

At 9.30, after the benediction by the moderator, the body adjourned till 9 A. M.

TUESDAY MORNING, July 12.

At 9, the moderator in the chair, Rev. Samuel M. Freeland, of Washington, offered prayer.

Minutes. — Devotion.

The minutes of Friday were revised and approved.

The Council spent thirty minutes in devotion, led by Rev. George C. Adams, of California.

Christian Denomination.

Rev. Byron R. Long, of Ohio, was appointed a delegate to the quadrennial Convention of the Christian Denomination.

Central committee on missionary work.

The following were appointed members of the central committee on missionary work: —

Samuel B. Capen, of Massachusetts; Rev. Charles E. Jefferson, of New York; R. E. Jenkins, of Illinois; Rev. Nehemiah Boynton, of Michigan; Charles A. Hopkins, of Massachusetts; and Mrs. Harriet S. Caswell, of New York. [Mrs. Caswell declined to serve, and Mrs. Francis E. Clark, of Massachusetts, has been duly appointed in her place.]

Secret and Social Societies.[1]

The committtee on secret and social societies presented a report with a resolution. The report was accepted and the resolution was adopted as follows: —

Resolved, That while we gratefully recognize the fraternal and philanthropic purpose of many of these organizations, we deem it the privilege and the duty of the churches to meet, in more generous and Christian ways, the social needs of the neighborhoods in

[1] Page 319.

which they are organized, to the end that whatever tends to lower the social and moral tone of the community may be met and supplanted by the higher social service and warmer Christian fellowship of the church of God.

How to secure the property of disbanded churches.

Rev. Irving W. Metcalf, of Ohio, read a paper on how to secure the property of disbanded churches.[1]

The recommendations in the paper were amended and adopted as follows: —

1. That the executive boards of the Congregational Church Building Society and of the Congregational Home Missionary Society be requested by this National Council to act as a joint committee to undertake this important work.

2. That where funds so secured cannot now be wisely used in the localities where they were originally given, the money be placed in the treasuries of these two societies for the general church building and home missionary work of the denomination.

3. That this joint committee seek the co-operation of the officers of other denominations, having independent government for their local churches, and endeavor to secure, in each state, legislation which shall enable independent churches legally to preserve church property for denominational uses.

4. We also suggest the inquiry whether it is practicable and wise for our national and state home missionary societies, in granting aid to churches, to secure some legal claim to the property of such aided churches, so that a part or all of the money thus granted may be returned to the societies, if the churches shall disband.

5. We urge upon individuals making special gifts directly to churches, which also receive aid from the Church Building Society, to provide that those gifts be included in the society's trust mortgage. We call the attention of churches not aided by the Building Society to the importance of preserving their property for Congregational uses, by similar legal safeguards; and we ask this joint committee to prepare legal forms which may be used by churches desiring thus to protect their property.

6. We ask this joint committee to report at the next meeting of the National Council what shall have been done in response to these recommendations.

[1] Page 117.

The John Robinson Memorial Church.[1]

The committee on the Gainsborough Memorial church presented a report with recommendations. The report was accepted, and the recommendations were adopted as follows: —

1. That this Council recognizes the propriety and desirableness of raising and paying by the Congregationalists of the United States of one third of the amount remaining unpaid on the memorial church, said one third being the sum of one thousand pounds sterling.

2. That a committee be appointed by this Council to secure said funds, with power to act in such manner as may seem, to the members thereof, best adapted to the end in view; but with the understanding that it is the decided preference of the Council that any plan adopted shall not involve any specific increase of the general call upon the denomination to be made for its usual purposes.

3. That the payment by the Congregationalists of the United States, through said committee, of said one thousand pounds be conditioned upon the raising, from other sources, and the payment of the balance of two thousand pounds.

The following were appointed said committee: —

Rev. Charles R. Palmer, of Connecticut; Charles F. Olney, of Ohio; Eliphalet W. Blatchford, of Illinois; Rev. William H. Ward, of New Jersey; Rev. Payson W. Lyman, of Massachusetts; O. Vincent Coffin, of Connecticut; and William C. Strong, of Massachusetts.

Delegates to the International Council.

The following were appointed delegates to the International Council: —

Rev. Arthur W. Ackerman, of Oregon; William E. Hale, of Illinois; Rev. Charles S. Mills, of Ohio; James B. Angell, of Michigan; Rev. William H. Buss, of Nebraska; Lucien C Warner, of New York; Rev. Henry Hopkins, of Missouri; O. Vincent Coffin, of Connecticut; Rev. Francis E. Clark, of Massachusetts; M. H. Buckham, of Vermont.

Provisional committee.

The following were appointed the provisional committee: —

Arthur H. Wellman, of Massachusetts; Rev. Cyrus Richard-

[1] Page 307.

son, of New Hampshire; Rev. Edward C. Moore, of Rhode Island; the pastor or other representative of the church inviting the Council; Cornelius D. Wood and Rev. Samuel H. Virgin, of New York; Rev. Asher Anderson, of Connecticut; also the moderator, secretary, registrar, and treasurer. The same are trustees of the Council *ex-officiis*.

It was *voted*, That the provisional committee be requested to appoint at its first meeting as a committee on program: Rev. Cyrus Richardson, Rev. Asher Anderson, the pastor of the inviting church, Cornelius D. Wood, and Rev. Frederick A. Noble.

The pastorate.

The committee on that part of the report of the secretary relating to the pastorate presented a report with recommendations. The report was accepted, and the recommendations were adopted, as follows: —

1. That no amendment be made to the resolution of 1886; but
2. That a committee of five be appointed to take under consideration the whole question herein involved, and to report to the next Council the facts and their causes relating to the customs of our churches in initiating the pastorate, together with such suggestions of remedy as, on mature deliberation, they may deem necessary and effectual.

The following were appointed said committee: —

Rev. George R. W. Scott, of Massachusetts; Rev. John P. Sanderson, of Michigan; Rev. George B. Hatch, of California; Rev. Daniel F. Fox, of Illinois; and Rev. William G. Poor, of New Hampshire.

Ministerial relief.

The committee to which were referred the report of the trustees of the National Council, the report of the committee on ministerial relief, and the resolution relating to the expense of the work, presented a report with a recommendation. The report was accepted and the recommendation was adopted, as follows: —

That the work of raising the needed permanent fund be prosecuted as vigorously as possible, so that, at as early a day as may seem wise, the call upon the churches for this object shall cease.

The following were appointed the committee on ministerial relief: —

Rev. Henry A. Stimson, of New York; Guilford Dudley, of

New York; Rev. Howard S. Bliss, of New Jersey; Edward H. Baker, of Connecticut; Rev. Elijah Horr, of Massachusetts; William E. Hale, of Illinois; Edward Whitin, of Massachusetts; Rev. Charles H. Richards, of Pennsylvania; John F. Anderson, jr., of New York; and H. Clark Ford, of Ohio.

Alabama, case of delegates from.

The committee on credentials reported the following recommendations, which were adopted by a vote of 119 to 20: —

That neither of the organizations in Alabama be recognized as now being the state body; and that the Congregational churches of Alabama be advised to unite in a single state body on the basis of representation of each church, by pastor and delegate, according to the usage now generally prevalent in our churches throughout the country.

That, pending further adjustment of these mutual relations, the matter of reports of the churches to the Year-Book remain upon the same basis as during the last three years; and that, in view of the high personal worth of the brethren who have been sent here as delegates of the Association and Convention, respectively, and in recognition of the honorable service which they have rendered to Congregationalism in Alabama, they be invited by this Council to sit with it as honorary members.

Gambling. — American Anti-Saloon League.

The committee to which were referred the recommendations of the report on gambling, and the memorial on the American Anti-Saloon League, reported: —

1. On gambling, the following, which was adopted: —

In view of the evident need of an awakened Christian conscience in regard to all forms of gambling, we call the attention of our conferences and churches to the resolutions presented by the committee on gambling, and recommend them to co-operate in such practical measuers as may be possible for the legal suppression of this vice.

2. On the American Anti-Saloon League, the following, which was adopted: —

In view of the aim of the American Anti-Saloon League to unite all temperance people in practical measures for the suppression of the saloon, and the fact that its methods have commended them-

selves to other bodies of Christians, and to state associations of our own churches;

Voted, That this body co-operate with the American Anti-Saloon League, by the appointment of a representative on its National Board of Directors, and also by the appointment, as requested, of a committee of ten to represent this body in the next National Convention of the League.

Later, these appointments were made as follows: —

Representative of the National Council on the National Board of Directors of the American Anti-Saloon League: Rev. James W. Strong, of Minnesota.

Committee of ten to represent the National Council at the next National Convention of the League: —

Rev. Joseph H. Selden, of Illinois; Rev. George H. Ide, of Wisconsin; Nathan P. Dodge, of Iowa; Rev. Irving W. Metcalf, of Ohio; Rev. Albert F. Pierce, of Connecticut; Rev. Alvah L. Frisbie, of Iowa; Henry E. Baker, of Michigan; Rev. James S. Ainslee, of Indiana; John Q. Adams, of Illinois; Rev. H. M. Scott, of Illinois.

Memorial from La Crosse Association, Wisconsin. — The Sabbath.

A memorial from La Crosse Association, Wisconsin, on temperance instruction in Sunday schools, and resolutions on the Sabbath, were received and referred to the committee on gambling, and the American Anti-Saloon League.

At 12.30, after prayer, and the benediction by Rev. Elijah Horr, of Massachusetts, a recess was taken till 2.30.

TUESDAY AFTERNOON.

At 2.30, Rev. Asher Anderson, of Connecticut, offered prayer.

Theological seminaries.[1]

Statements relating to the theological seminaries were made as follows: —

Bangor, by Thomas E. Warren; Oberlin, by Rev. Henry C. King; Chicago, by Rev. George S. F. Savage; Pacific, by Rev. George Mooar; Hartford, by Rev. Edwin K. Mitchell; Yale, by Rev. Charles R. Palmer.

The provisional committee were instructed to make the theological seminaries a topic on the next program, to be discussed, in place of the statements from the seminaries.

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Committee on resolutions.

Rev. D. Augustine Newton, of Massachusetts, Rev. Leland E. Tupper, of Kansas, and Elliott F. Grabill, of Michigan, were appointed a committee on resolutions.

Paper.[1]

Rev. Arthur L. Gillett, of Connecticut, read a paper on high Standards of Character for the Christian ministry.

City evangelization.[2]

The committee on city evangelization presented a report, which was accepted.

Comity, federation, and unity.

The committee on comity, federation, and unity presented a report with recommendations. The report was accepted, and the recommendations were adopted as follows: —

1. In respect of a closer organic union between the Congregationalists of Canada, and the United States, we hail with delight this among the many indications of desire for closer fraternal relations between our English brethren and ourselves, and recommend that a committee of seven be appointed to ascertain more fully the wishes of our Canadian brethren in the matter, and, if possible, to submit to the next Council a plan to bring about, as speedily as may be, the consummation of such relations as shall be mutually acceptable to the Congregationalists of Canada and the United States.

2. That the same committee be authorized to act for the Council in furtherance of the plan suggested in the report of the committee on union with other bodies, and in the report on comity, looking toward a Christian conference to be held in Washington, D. C., in the year 1900, and as preparing the way for said conference, a preliminary meeting of all the denominations interested, to be called in New York city this autumn; and that this committee, or a delegation chosen by itself from its own number, be authorized to represent this Council at these convocations.

3. That it shall be the province of this committee, while not acting in the initiative in the proposed meetings above named, to do all in its power to secure the object in view; and, in addition, to obtain, as far as may be, on the part of our churches and associations, the practical carrying out of federation and co-operation,

[1] Page 211. [2] Page 283.

such as has obtained in the places named in the report on comity, and elsewhere.

4. This committee shall also, during the interim between the tenth and eleventh National Councils, be the repository for overtures from any quarter, looking toward Christian comity, federation, and unity; and shall cordially reciprocate the same in behalf of our own denomination, always foremost in these endeavors.

Later, this committee on comity, federation, and unity, increased to nine, was appointed as follows: —

Rev. Franklin S. Fitch, of New York; Rev. George C. Adams, of California; Rev. Lewellyn Pratt, of Connecticut; Charles A. Hopkins, of Massachusetts; Rev. James G. Merrill, of Maine; Rev. Henry C. King, of Ohio; Rev. S. B. L. Penrose, of Washington; Rev. Julian M. Sturtevant, of Illinois; and Rev. William H. Ward, of New Jersey.

Methodist Protestant churches.

The following was adopted and referred to the committee on comity, federation, and unity: —

Whereas, The Methodist Protestant churches in this country, non-episcopal in their form of government, and numbering over 200,000 in membership, have much in common with the churches of the Congregational faith and order; and whereas, in various ways, there has been expressed a desire for a closer fellowship of these churches with our own; therefore, —

Resolved, That the committee on comity, federation, and unity, appointed by this Council, be instructed to make proper overtures to the Methodist Protestant churches, not only for the purpose of closer federation, but with a view to organic union.

The American Bible Society.[1]

The committee to which was referred the memorial in regard to the American Bible Society presented a report, which was accepted, discussed, and referred back to the committee.

Prison Sunday.

It was *voted*, That a committee of two be given leave, in our name, but without expense to the Council, to commend the observance of prison Sunday to all our pastors. Later, Rev. William J.

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Batt, of Massachusetts, and Rev. Hastings H. Hart, of Illinois, were appointed said committee.

It was *voted*, That the committee on arrangements for the International Council be continued, namely : —

Samuel B. Capen, of Massachusetts ; Cyrus Northrop, of Minnesota ; Rev. Frederick A. Noble, of Illinois ; Rev. Arthur Little, of Massachusetts ; Nelson Dingley, of Maine ; Rev. John K. McLean, of California ; Rev. Charles H. Richards, of Pennsylvania ; Rev. Henry A. Hazen, of Massachusetts ; Henry C. Robinson, of Connecticut ; Rev. Washington Gladden, of Ohio ; Rev. Robert R. Meredith, of New York ; Rev. Albert E. Dunning, of Massachusetts ; Rowland G. Hazard, of Rhode Island ; Rev. William F. Slocum, of Colorado ; Rev. Edward D. Eaton, of Wisconsin ; Rev. Theodore T. Munger, of Connecticut ; G. Henry Whitcomb, of Massachusetts ; Rev. Henry A. Stimson, of New York ; Rev. James Brand, of Ohio ; Eliphalet W. Blatchford, of Illinois ; Rev. Amory H. Bradford, of New Jersey ; Rev. George A. Gordon, of Massachusetts ; Rev. Sydney Strong, of Illinois ; David J. Brewer, of District of Columbia ; Nathan P. Dodge, of Iowa ; Rev. Philip S. Moxom, of Massachusetts ; Rev. William H. Davis, of Massachusetts ; Rev. William E. Griffis, of New York ; Rev. Michael Burnham, of Missouri ; and Rev. William H. Moore, of Connecticut.

Thanks for sermon.[1]

It was *voted*, That the thanks of this body be given to Rev. Albert J. Lyman, of New York, for his sermon, and that a copy be requested for publication.

At 5.30, after prayer by Rev. Leavitt H. Hallock, of California, a recess was taken till 7.30.

TUESDAY EVENING.

Paper and addresses.

At 7.30, after singing, and prayer by Rev. Ezra H. Byington, of Massachusetts, Rev. William E. Barton, of Massachusetts, read a paper on The Church and Social Problems.[2]

Miss Mary C. Collins, a laborer for twenty-three years among the Indians in the northwest, made an address.

After singing, Rev. William H. G. Temple, of Washington, spoke on the Congregationalism of the Twentieth Century.

After the benediction by the moderator, the body adjourned at 9.50, till 9 A. M.

[1] Page 42. [2] Page 161.

WEDNESDAY MORNING, July 13.

At 9, the moderator in the chair, Rev. Amos J. Bailey, of Washington, offered prayer.

Minutes.

The minutes of Saturday, Sunday, Monday, and Tuesday were revised and approved.

Year-Book.

Resolutions relating to the Year-Book were received and referred to the publishing committee.

The A. M. A. and the C. H. M. S. in the south.

Resolutions relating to the work of the American Missionary Association and the Congregational Home Missionary Society in the south, were received, and referred to the central committee on missionary work.

Devotion.

The Council spent thirty minutes in devotion, led by Rev. Alexander R. Thain, of Illinois.

The Sabbath and temperance instruction in Sunday schools.

The committee to whom were referred memorials as to Sabbath observance and temperance instruction in Sunday schools presented a report with recommendations. The report was accepted, and the recommendations were adopted as follows: —

1. We recommend that the memorial as to the designation of a particular Sunday in the year for the consideration of the matter of Sabbath observance be referred to the churches and the local bodies of churches.

2. We reaffirm, with increased conviction of the importance of the issues involved, the deliverances made from time to time upon the subject, at successive sessions of the National Council, and urge upon all pastors and churches the exercise, and diligent cultivation, of a deepened conviction of the sacredness of the Lord's day, and a Christian manner of living that shall accord therewith.

3. As to temperance instruction in Sunday schools, we recommend the reference of the plan for temperance instruction in the Sunday schools, to the individual Sunday schools of our churches, for such action as may seem to them expedient.

American Bible Society.[1]

The committee on the American Bible Society presented a report with recommendations. The report was accepted, and the recommendations, after amendment, were adopted, as follows: —

1. That all our churches be requested to take contributions for the work of the American Bible Society.

2. We recommend to the Bible Society great care in the selection of district agents in order to greater efficiency in local work.

3. We recommend that the society publish, as soon as practicable, an edition of the Bible in the revised version.

4. Inasmuch as this society asks for the support of our churches, we respectfully request that it make annual statements covering a more detailed account of its assets, funds, receipts, and expenditures.

Paper.[2]

Rev. Henry A. Hazen, of Massachusetts, read a paper on The Future of Ecclesiastical Councils, which was referred to the committee on the pastorate.

Rev. John Smith Griffin.

Rev. John Smith Griffin, of Oregon, over ninety years of age, was introduced to the Council and invited to the platform, and made a brief address.

Thanks.

The following was adopted by a rising vote: —

Whereas we now draw near to the time of parting, and to the adjournment of this tenth National Council of the Congregational Churches, which is the last of this century, and the first to be held upon this Pacific coast, be it therefore

Resolved (1), That we express our most hearty thanks to the good people of the city of Portland and the northwest for their cordial welcome, their kind treatment through all the days of our delightful sojourn among them, and for the earnest invitations received to visit various localities hereabouts, that we might have our enjoyment increased, and add to our knowledge of this favored section of our beloved country.

Resolved (2), That we are under special obligations of gratitude to the first church and its pastor for their untiring efforts in planning for this Council, their generous hospitality, and the excel-

[1] Page 355. [2] Page 186.

lent arrangements made for the sessions and services of this body. It was no small undertaking for many to come thousands of miles at this season of the year to this gathering, but we have been more than compensated in the warmth and cordiality of our reception, the abundant hospitality of our brethren, and the lasting profit we have all received, and we humbly pray that the result of this Council may be to unite in even closer union, sympathy, and fellowship, all our churches, east, west, north, and south; and that the impression which we have made here may, under the blessing of God, be most favorable to the continued growth of Congregationalism and the kingdom of Christ in this region.

Resolved (3), That we hereby express our thanks to the *Oregonian* for the full reports of the proceedings of the Council; to Pacific University and the ladies of Forest Grove, who did so much to make that July afternoon excursion an occasion which will live long in memory; to the railroad companies for favorable rates to delegates traveling on their respective lines; and to all others who, in various ways, have contributed to the convenience and effectiveness of our meeting.

The moderator and his assistants were thanked for their services.

Responses were made by the pastor of the church, and by the moderator and his assistants.

Minutes.

The minutes of the morning were revised and approved, and the registrar was authorized to complete them.

At 12, after prayer by the moderator, and singing "All Hail," Rev. John S. Griffin, of Oregon, pronounced the benediction, and the moderator declared the tenth session of the National Council dissolved.

FREDERICK A. NOBLE, *moderator.*

WILLIAM H. MOORE,
registrar.
WILLIAM B. HUBBARD,
HENRY E. JEWETT,
assistant registrars.

SERMON.

REV. ALBERT J. LYMAN.

FREEDOM AND MEDIATION; OR, THE SPIRIT OF MEDIATION IN MODERN CONGREGATIONALISM.

Christian Friends, Fathers and Brethren:

The text is a single phrase of four words, recorded in the second chapter of Ephesians, fourteenth verse: "*He is our peace.*"

In the complete passage of which this supreme phrase is at once keynote and crown, and in the substantial meaning of which the more critical readings make no change, the great apostle proclaims the genius of Christian mediation between differing types or parties of men. And this is our theme to-day.

Whether the letter to the Ephesians were written, as some assert, in the year 59 or 60, when Paul was a prisoner at Cæsarea, or two or three years later from the period of the early imprisonment at Rome; whether it were definitely addressed to the Ephesian Church, which Paul peculiarly loved, or was intended rather as an encyclical, and sent to Ephesus because that city was the capital of pro-consular Asia, — in either case the document has on the whole held its own against the storm of critical assault, and vindicates itself as being the authentic product of Paul's mind at the full maturity of its power. Its so-called "insipidities of diction" are insipid only to unspiritual critics, who fail to discern in the noble carelessness and even redundance of phrase, which a more self-conscious art might prune away, the natural expression of a man writing at white heat and pouring out his whole soul to men whom he perfectly trusts.

The letter, in truth, for spirit and substance, is on the very highest Pauline level, "exceedingly full," to use Chrysostom's noble eulogy of this Epistle; "exceedingly full of thoughts and lofty things, so that what Paul nowhere else even utters, that he here explains"

In this letter Paul discloses himself as he actually was, a powerful, practical mind, kindled to its depths with religious passion, like an anthracite mine on fire — a *pervervid* mind, Hebraic in type, but inoculated with the cosmopolitan Christian genius, in-

spired of God to be an apostle, a leader of men, a wrestler with his age, — the Paul who was first called Saul, and with the initial warrior whistle of that "*S*" never quite lost in the "*P*."

And the glory of this powerful letter to the Ephesians is its Christology. To use Meyer's language: "Here the christological teaching rises to its utmost height." And in this particular paragraph the inspired intuition discloses, as almost nowhere else in the Pauline literature, the spirit and method of Christ's mediation between differing types of men. For the Apostle is speaking, let us continue to remember, not of the primary mediation of Christ as between God and man, but of that secondary mediation which through Christ is accomplished between different parties of men.

The immediate and familiar context reads as follows: —

"For *He is our peace*, who hath made both one, and hath broken down the middle wall of partition between us;

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace;

"And came and preached peace to you which were afar off, and to them that were nigh.

"For through Him we both have access by one Spirit unto the Father."

The mediation here celebrated is shown as applied in particular to the inveterate and hereditary antagonism between Jew and Gentile, who at first were mingled together in the Ephesian church, with the Gentile element increasing and finally preponderating. Christ breaks down the "middle wall of partition," abolishing the "enmity" which was, naturally, in the domain of "ordinances," of narrow traditions, of fixed and inflexible conceptions and prejudices. And he accomplishes this, — and here is the new note, — not by some dexterous compromise, or by the disclosure of some subtle *via media*, but by the new and nobler way of burning up the "enmity" — "abolishing" it in the sacrifice of his own cross and passion, suffusing men on both sides with a new spirit, creating a "new man," a new type of character, a new ideal of spiritual life on a higher level, in which what was best in both Jew and Gentile could freely and fully unite, and beneath which the partition wall sunk to be a mere line on the ground.

Am I mistaken, honored brethren, to whom it is my high privi

lege to speak to-day, in believing that something of the spirit of a mediation not dissimilar is both the supreme need and the supreme note of modern christendom, and that in this country the Congregational churches of America are peculiarly called in the providence of God to illustrate the spirit of such mediation in our time? Perhaps even the present unparalleled crisis of national excitement in foreign war may dispose us all the more to appreciate and welcome the Christian rationale of peace, — "*He is our peace.*" Is not this the word for the hour?

If it be, therefore, desirable, as perhaps it is not, to choose a title for these remarks to-day, this possibly may serve as well as any — *Freedom and Mediation*, *or*, *The Spirit of Mediation in Modern Congregationalism*. And my simple object is to illustrate the relation between the spirit of intellectual liberty which Congregationalism avows and this office of Christian mediation.

I do not forget that this is an hour of intensest public excitement. We are listening to the roar of our distant and, thank God, triumphant cannon. It is the unfamiliar thunder of foreign war; a war, however, surely different from any other war ever waged, undertaken for a purpose not of retaliation, but to right the wrongs of men; a war not for conquest, yet whose latest conflicts establish the supremacy of our flag in the West Indies, while its initial fight transformed yonder Pacific into an American even more than an Oriental sea. It is the hour of victory and of mourning for our dead; and the American heart beats as one with that of our great President, when by proclamation, he sets apart this very day, the tenth of July, for the solemnities of thanksgiving and memorial. It might be thought, therefore, that some theme directly germane to the public issue should be chosen at this hour. But I have judged that the deeper patriotism and the truer Christian justice leads along a humbler path. Let us adhere to the definite religious purpose of this convocation, the purpose for which the churches sent us here, and inquire as to such truth of Christ as shall be true in time of war not only, but will be equally true when both the shout and requiem are rendered and done.

We are assembled in our tenth National Council, for the first time on the Pacific Coast, at the invitation of this prosperous and hospitable church in this superb metropolis of the Northwest. We are assembled in the spirit of the West as well as of the East, — a spirit progressive but not revolutionary, beneath a meridian

where that westward moving "Star of Empire" (of which we Easterners have occasionally heard) pauses at last upon its path, as if to turn back upon itself in a permanent glory. We are here to survey the actual field of our churches, to discover if we may, by God's grace, the true signal of wise adjustment and noble advance all along the Congregational line.

It is due to the accident that I happen to be a kinsman of that valiant and devoted pioneer missionary, the Rev. Horace Lyman, who was a younger brother of my father, and was the first pastor of this church nearly fifty years ago, that a voice so unknown and so unworthy as mine should have been asked to say this word to-day. He reached Oregon in 1848, after the long tossing of a six months' voyage, and was pastor of this church from '51 to' 54, when he went to his twenty-year professorship at Pacific University. I have heard that with his own team he drew out of the then adjacent forest the beams which had been roughly hewn for the first house of worship erected for this society — a rude and simple structure upon the stem of which, however, at last appears this imposing and beautiful edifice as the final blossom. I would wish, therefore, that I might seem to speak not for myself but in the name of that early pastor, and in his not only, but in the name of other heroes of God of more conspicuous achievement and wider fame, of whom repeated mention has been already made in the sessions of this Council; of George Henry Atkinson, for example, the father of Congregationalism in Oregon, who was later on ten years pastor here; who built the church with one hand while he built the college with the other; who brought, I believe, the first school books to Portland; or in that great name of Marcus Whitman, missionary and martyr of the Northwest, around whose grave yonder stand at last, though belated, the invisible battalions of national remembrance and renown. Our flag never waved over a more dauntless soul, whose political prescience matched his Christian heroism; whose daring and masterful ride across the wilderness of mountains saved the Northwest to the Union. Surely under the invocation of names such as these our errand and our method to-day are an impertinence if not immediately religious and practical.

At the outset, a word may be permitted as to the religious conditions which environ and confront us.

Do not our civil conditions find their parallel in the religious field?

They are conditions of conflict indeed, but conflict in the interest of a wider freedom and a nobler peace. For is not this very relation of initial controversies to final harmonies the distinguishing mark of the time in the fields of religious thought? Our debates are as strenuous as ever, but something new is underneath them. Gladstone lies sleeping at last "under the wings of renown" in the venerable abbey, which Macaulay, you remember, called "That temple of reconciliation, where the enmities of twenty generations lie buried." Are we not beginning to see the rising walls of a temple of reconciliation for the living, wherein Christ stands at the open door?

The questions in controversy are, it is true, imminent and wide. Old "enmities" which are in the domain of "ordinances" still divide even Christian men. Not only the supreme question of the age confronts us,— What is the relation of the world of nature and scientific truth to the field of faith?— but sharper issues are urged. A critical intellectualism, on the one hand, restating the origin and content of the biblical literature, meets on the other hand a profound renaissance of faith in the authority of the irenic creeds, as articulating something of that Spirit of Christ, which was promised to be always with his people; while, on the arena of practical affairs, in the church and out of it, the field to the horizon is tumultuous with the stimulating though rather bewildering claims of the new sociology. Then, too, there are questions, more specific still, already enunciated in the papers to which this Council has listened. The relation of our churches, for example, to current ethical and public reforms; the question, than which none other is more imperative, of more practical federation of interests in our denominational field, as well as that magnificent and prophetic question of the closer federation of all our Protestant communions, in common Christian work and even worship. Questions such as these, instant and insistent, are at our doors, and concerning them our best and wisest men are not all agreed.

But although the century is thus closing in our religious arena with such tumult of interrogation and debate, everywhere beneath the surface one feels the straining muscles of a double passion, not only that passion for intellectual liberty which was the bequest of the eighteenth century to the nineteenth, but the still deeper passion for a more spiritual and practical fraternity which is to be the bequest of the nineteenth century to the twentieth. And this deeper

impulse towards fellowship is associated with a freshened and loftier sense of Christ. A more spiritual alliance is discoverable between freedom and faith. Men "*loose*" are yet walking *together* in the intellectual furnace of the time because with them walks the "Form like the Son of God."

Over against this condition of affairs, what then is the supreme need of the hour? One word surely denotes the answer — *peace.*

But what sort of peace? And here flashes upon us the vision of the text, together with the entire argument of the context. *Christ's* peace. "*He* is our peace,"— not the peace of surrender or compromise, but the peace of the Higher Mediation, the peace of the transformed sword (for a mediator must be a swordsman first); the sword of rational and righteous conviction appearing first, as Christ foretold, inaugurates at last the era of the higher peace — the peace of the "New Man," which is in a word this — *the union on higher levels of that which on lower levels had been divided.*

Who, then, shall be the mediators, or, in other words, is it possible to discover a certain specific Christian potential, antecedent to such mediation, and its prerequisite, in which resides also a kind of divine "call," a "vocation" and commission to the mediatorial function?

Here opens before us the special vista of our theme, the relation of Mediation to Freedom; and the scope of the argument which I venture to suggest, rather than to elaborate in detail, may be outlined in a sentence. But let me premise, brethren, that I have no novelty to announce, and deprecate any syllable of dogmatism. It is a time when we must say to each other as Cromwell said to the Scotch: "Brethren, I beseech you in the tender mercies of the Lord, believe it possible that you may be mistaken."

The simple thought is this: Christian mediation between differing parties of men, while it springs from love, is yet also the peculiar product of liberty; that is to say, intellectual liberty, of which Christ himself presented the pattern. Intellectual liberty in union with love is the peculiar antecedent of Christian mediation and peace. If any Christian man, therefore, or body of men, or nation of men, if any Christian scholar or school, if any Christian church or denomination, claims to stand for Christian freedom, and historically does stand for such freedom in Christ, then, so far forth, that man, that institution, that denomination, is under special command and commission of Christ to be a mediator, a peacemaker

in his name. The Congregational communion does stand for such freedom in conjunction with faith. Surely not in any conceit of primacy, or as of superiority among other Protestant communions, but simply in view of its own special history and genius, the Congregational communion is free and stands forth for freedom, and is bound therefore under Christ to exhibit the mediatorial spirit, both in the field of doctrinal belief, and of practical church work.

Other communions may be quite as free as we are, and their function quite as mediatorial. I only assert that so far as we are free, our function *is* mediatorial. I have not the hardihood to speak for others. But as to ourselves, the time seems fully come, while the vesper bells of the old century are transforming themselves into matin bells of the new, to strike afresh this note of the higher mediation and the larger fellowship. In our pulpits and our schools, in our church councils and church work, we shall find in mediation, *i. e.*, the *bringing together on a higher plane of things that differ*, the Christian correlative of the freedom in which we glory.

And, last of all, this is to be accomplished, so runs the old Pauline message, chiefly through a fresh and overmastering realization of the Living Christ, as Man and God: "He is our Peace." Indeed, why is not this Higher Mediation already appearing among us in this very way, through a restoration of the true christological perspective, as if by a kind of rediscovery, in some humble, human fashion, of Christ's own Spirit at present among us?

I love to dream that thus we are preparing to meet the new century, and match it in high, fine style, with something noble enough to match it with, fulfilling in the largest intellectual and spiritual application those kindling and prophetic words, Gal. v. 12: "Brethren, ye have been called unto liberty; only use not liberty for an occasion of the flesh, but by love serve one another."

FIRST, then, of a simple threefold division of the theme, let us, for a moment, remind ourselves how the exercise of liberty, and especially intellectual liberty, is related to Christian mediation between men. But surely no argument is needed to enforce a truth so patent as that intellectual freedom inspired with a divine love is the distinctive prerequisite for such mediation. A blind man cannot bring men together. The mediatorial intelligence, dealing with elements of truth on both sides of dividing lines, must be itself, of

course, perfectly poised and free, and conversely, if anything is to be at once free and loving, it must be mediatorial.

Take, for example, this great cleavage of our present religious thought, opening between the "conservative," as we have the fancy to call it, and the "liberal" tendencies in the church. Would any man dare to say that each side, upon this issue, does not possess a truth, though the truth may be more conspicuously manifest on one side than on the other? Would any man dare to say that the irenic creeds, articulating the common faith of the church universal, do not express also much of the very mind of Christ? "*Vox Ecclesiae, vox Christi.*" From my soul I believe it. And, on the other hand, is it not possible that the Protestant axiom of the right of private judgment reaches the very point of its both legitimate and logical fulfilment and finish in the critical methods of the present hour? But what can mediate between sentiments which seem so far asunder as these, except intelligence, perfectly free and fair, and inspired, moreover, with the supreme energy of the Christlike love?

Now, the perfect type of such liberty of intelligence is found in Jesus himself, and only by means of it could he "abolish" the "enmity" to which the apostle refers. But, perhaps, we have not been accustomed to regard our Master as incarnating liberty as well as love. Our christology must be finer. It must discover in Jesus the typical freeman, in Christ the divine incarnation of freedom itself. Let us dare to surmise that only God's free Self in man's free self can be, in the perfect sense, our "peace." Begin, if you will, down on the firm ground floor of undoubted historical data. See how free Jesus stands as a man, in relation to the human life of his time, — this beautiful young Stranger of thirty-three, — in the midst of the crowd. Who was he? Everybody's Free Friend; so that the rigorists found fault with this very thing, namely, the genial freedom of the way he had. This spirit of freedom in Jesus was, indeed, most reverent and delicate, but not less daring than it was delicate. Into it entered no drop of selfishness or disdain, or haughty pride, and it was pervaded with a most sweet acquiescence with the Father's law. It was the freedom of a Christ, yet it was freedom. And he followed this free spirit so far that in outward forms he broke loose both from the civic ambitions and the religious customs of his times, while perfectly fulfilling, indeed, the deeper spirit of both. He loved not lawless, but

unfettered, things. He loved nature, and he loved little children, and he moved about Palestine as free as the wind, and as law-abiding. And when we carry the analysis as far as we dare, toward the profounder and diviner mysteries of that God-man, we yet never lose the note of liberty in connection with that of love. "I lay down my life," he murmurs. "No man taketh it from me, but I lay it down of myself; I have power to lay it down and I have power to take it again. This commandment have I received of my Father." Under God and his law Jesus Christ surely stood for liberty as well as love. The incomparable charm of his matchless grace was the beauty of love in its freedom to serve.

And this liberty which Jesus Christ displayed was an intellectual liberty. What large, free play of mental faculty in the responses, the maxims, the discourses of Jesus! Indeed, there can be no true liberty without liberty of intelligence. Thought and freedom are correlatives. Let us insist upon that, when it is the fad to assume the contrary. Against the pseudo-science which flaunts the philosophy of fatalism; against the current fatalistic literature, the literature of the iron chain, the literature of Ibsen and Maeterlinck and Hardy and Hall Caine, which plays the dead march in front of the jail, which invokes upon its art the benediction of despair, let us dare, with a sober gayety and faith, still to maintain that the Ultimate Force is a force, not of fate, but of Free Will and Love. God is not passionless and relentless — a Matterhorn at midnight — so much as he is Calvary, with the Resurrection coming on. Freedom is a part of reason and a part of love, and, together with reason and love, is incarnate in the Christ. Wide, fair, fluent, delicate, Christ's intelligence commanded both sides of every "partition wall." With sweetest grace and steady poise, it could disentangle the good from the evil, the true from the false, and unite the partial excellences on both sides in one "new man, so making peace." Mediation between men, therefore, might we dare to say, becomes an intellectual phase of redemption itself. Christ is the Supreme Mediator, the Supreme "Peace," because he stands as truly for the fine freedom of rational justice as he stands for love.

But the Christlike use of freedom, then, is to find in it mediatorial energy and use it for mediatorial service. "Liberty," I once heard Phillips Brooks exclaim in his rushing style, "is the passion of our age." That was before our age invented its re-

cent fancy for pantheistic fatalism; before captive acolytes of eastern theosophies appeared upon the virile and democratic streets of Boston, picking their dainty, dubious, esoteric way. Let them pass, and then let us have again the bugle and the drum beat and the rush of the quick blood. This Western coast, with its immense spring and push and energy is a good place where to forgive a man for echoing again the familiar but immortal chant of the freeman. Who loves not liberty? To what real man is not liberty the star of his inner hopes, the shrine of his secret passion? Liberty! The glory of battle, the beauty of peace, the inspiration alike of poet and patriot; yes, and of the true prophet also; for in its nobler and more intellectual ranges, the spirit of liberty is the sponsor of thought, the correlative of conscience, the patent of man's nobility, the heritage of the sons of God, whose supreme value is incessantly re-attested by all that is finest in the ideal and progress of our race!

Liberty *is*, then, the "passion of our age," and in a deep sense the passion of all ages and all men. But liberty for what? For self-indulgence? Surely not. For investigation, then, merely? For discovery? To exploit novel speculations or critical hypotheses? Surely, liberty knows some diviner errand. God rivets liberty to mediation. *Mediation*, in the Christian sense, the *joining on higher levels of what had been on lower levels divided*, is the true ethical sequence of intellectual liberty when fired with the holy and chivalrous consecration of the cross.

Forgive, brethren, this perhaps needless review of first principles. But here at last we reach the truth, which seems to me warm and wet with the life-blood of to-day, — the duty to regard this precious *freedom* of ours as Christ's mediatorial commission in our time.

Daniel Webster, at Bunker Hill, speaks of the "light of peace," rising on "the light of liberty" like

> "another morn
> Risen on mid-noon."

In a still higher sense, Christian peace follows upon Christian liberty. Christ's freeman is to be Christ's peacemaker.

I know the ready rejoinder to this strain. Ideal! you say, Amateurish! Impractical! Chimerical! These are easy epithets, and probably have more truth in them than the speaker realizes; but our logic must dare to accept the boldest conclusions, if they

are in line with the main premises of the Christian faith. How glorious and how holy, my brethren, is the vision of a man, a school, a denomination, valuing its freedom, because so it may mediate on the tumultuous field where, as our hymn says, "Brothers are engaging," so that, not by shifty evasions, not by timorous concessions, not by patchwork compromises, but by justice in both directions at once, by patient and broad discrimination and sympathy, with no sacrifice of personal conviction or individual power, it shall yet both invoke and evoke the loftier ideals of Christian fellowship. "Blessed" are the intellectual and spiritual peacemakers, "for they shall be called the children of God."

SECOND. Who, then, in the second place, are called of God, are in some sense commissioned of Christ, to embody and exercise this spirit of Christian mediation in our time?

Plainly, any man and communion of men who, while loyal to Christ and the faith, yet also ardently claim a peculiar birthright of liberty. And Congregationalism does.

I would obtrude at this sensitive point no faintest word of invidious comparison, of foolish conceit or assumption. One hates denominational, or any other kind, of vainglorying. I am speaking to Congregationalists, but with no sectarian emphasis. You remember Coleridge's allusion to the German professor whom he met at Frankfort who always took off his hat with profound respect whenever he ventured to speak of himself. Let no one fancy that to be the attitude of Congregationalists, but let us be quick to acknowledge that in some important particulars each of the great denominations is our superior. I doubt if we have anything that in its way equals the "Flying Squadron" of our Methodist brethren, or the twelve-inch armor-plated "Battleships" of the Presbyterians! And both are needed in this war.

But am I mistaken, am I assuming too much, when I assert that Congregationalism does, I will not say pre-eminently, but specifically, claim to embody the principle of religious liberty? "Free system of apostolic order" is the phrase employed in the "Burial Hill Declaration." And if so, then so far forth are we not bound to be mediators, — bound to try to bring men together, instead of merely exploiting the things that divide them? And if I mistake not, we are beginning to see this more distinctly; we are beginning to act upon it, for behind it is the profoundest logic of our denominational history.

There is no need for any display of recondite archæology to show that the genius of Congregational freedom has always served to unite things that differ. The fact is perfectly evident, and on the broadest possible outlook, most evident. We need not multiply citation. "Whoever is not too wise is wise," said Martial. One need only run his eye along the line of watchfires which have illuminated the alliance between freedom and faith, which have burned through the centuries, from the free and democratic Greek churches of the third century to the Waldensian communions of the thirteenth, and on, three centuries more, to the Dissenters of England and the Pilgrim Fathers of Leyden and Plymouth. And since the epoch of the founding of these colonies, and especially since the epoch of their consolidation into what Salmon P. Chase called so grandly, you remember, "the indestructible union of indestructible states," has not Congregationalism been the inseparable comrade of both intellectual and civil liberty? Brethren, *ye have* been "called unto liberty."

What is the underlying philosophy of our denominational life? Who are Congregationalists? They are the Protestants of Protestants. The Christian logic that created Protestantism only comes to a sharper edge, a more specific synthesis as of mediation between reason and faith, between freedom and fraternity, in creating Congregationalism.

Will you forgive a moment's dry repetition of our axioms? It may be well to brush the moss from the foundation stones of our order. Who has not learned, then, that Protestantism itself is the indissoluble union of free intelligence and ecumenical faith, with justice to both and with detriment to neither? Ecumenical faith, I say, and by that I mean the orthodox faith, the irenic faith, the faith of the Christian ages, of which the "Apostles" and "Nicene" creeds are still the best formularies. But to admit and assert both together, the intellectual right to investigate and the spiritual duty to believe, has been the living, double-lobed heart of Protestantism ever since Luther's hammer stroke at Wittenberg shook the dust from every church cushion in Europe.

This is, I submit, the generic, the imperishable thing in Protestantism, that its genius *is* two-torched, two-lobed, two-handed. My Romanist friend on the one side and my rationalist friend on the other join in a common chuckle over the "inconsistency" thus involved. We do not admit the inconsistency, except in formal

aspect, nor are we ruffled by the scorn. As Protestants, we maintain both the duty of faith and the right of reason, heat and light together. And if any man declares that the two are mutually exclusive, then he has not reached the living nerve of modern Christian civilization. I will venture to hazard the prediction that whoever shall sacrifice either of these elements to the other will be unable to command either the deepest sympathy or the widest suffrage of the Christian communions of the twentieth century.

Now, of course and emphatically, this sentiment is the common heritage of all the Protestant churches. But is it unfair to say that the peculiar genius of our Congregationalism claims to accentuate it,— this unity in duality, this intimate spiritual balance between freedom in reason and fellowship in faith? He who does not put as much faith into the one scale as he puts criticism in the other, is not a Congregationalist. And let the last pinch go into the scale of faith. And on the other hand, our very heart beat is intellectual liberty. Among other Protestant communions, we have certainly and strenuously endeavored, as the moderator of this Council so ably and amply argued the other night — as was so vividly attested by the noble and historic scene yesterday at Pacific University — to do our utmost for schools, for colleges, for the higher educational interests of the land. We have held to that maxim of Aristotle who, when asked how the educated man differs from the uneducated, answered: "As the living differs from the dead."

And who does not know also that by virtue of this dual rhythm of life, our Congregational churches have found themselves peculiarly at home in a republic, which like ours is poised upon the nice balance of two opposed political ideals? In New England, in the Middle West, in this mighty Northwest to-day, who does not know that in the most typical and critical arenas and epochs of our national history, where that balance became disturbed as between Federal authority and state rights, between the centralizing and the individualizing forces of the nation, Congregationalism has always instinctively leaped "on deck" and gone "to the fore," and this, because it is itself a dual unity? I am proud to be as loyal to this communion of my fathers as I am to my country's flag, because both banners glisten in the radiance of a common spirit and unfurl in the rush of a common wind. In both state and church we stand for the fine balance in a living man of things that differ, so that if

you add Jefferson and Hamilton together and divide by two, the result is a Congregationalist!

What, then, is the logic of Congregational history in the past? It is *mediation in the present;* and this it will be if God gives to our excellent denominational leaders still to perceive what our denomination can do best in our time. But have we not sometimes construed our freedom as the permission to be radical, rather than as the command to be mediatorial? "Ye sons of freedom, wake to glory," but to the spiritual glory of using that freedom for the errands of peace. Is it not in this direction that He is leading us whose hand behind the hand is on the helm within the helm?

And I repeat, this spirit of mediation is, on the whole, increasing among us. It is increasing in all our great Protestant bodies. It is not merely a denominational philosophy or ideal. It has been often and is, I think, now, on the whole, more and more illustrated in the actual temper, in the personal endeavor and achievement of our representative Christian men and schools. "The society of the sons of God is a family of brothers," says Principal Fairbairn, the temper of whose mind, free yet catholic, has so well commended the Congregational faith on both sides of the sea. And there are many men of similar temper. If this were the fitting moment, one would quickly speak the name, for example, of our own noble scholar and church historian, the enthusiasm of forty classes of students in yonder Divinity Hall beneath the elms, who, in the environment of a great university and fearlessly sympathetic with its spirit of literary and scientific criticism, has yet illustrated with singular breadth and constancy the spirit of fidelity to the ancient faith. One would speak that other name, which seems to shine across the land with a certain serene splendor, of him who sits crowned in our Congregational fellowship, about whose honored head the shadow of a supreme bereavement fell with last winter's snows; who, for more than fifty lustrous and devoted years, has proclaimed the Pilgrim's faith; who, while inheriting and maintaining the traditions of a conservative ministry, yet stretched his two hands to the tips of both "wings" of our American Board, interpreting each to the other, and steadily uniting them, until the threat of division passed away, and he was able to lay in the hands of a successor of kindred spirit, "*suaviter in modo, fortiter in re*," the tested precedent and accomplished authority of a policy of Christian mediation, of union and of

progress. In such instances and offices speaks the genuine and typical Mediator — the Peacemaker.

And yet, perhaps, we need still a little more of this mediatorial temper, for Jew and Gentile are with us still, the Hebraic and the Grecian turn of mind. The "wall of partition" yet too often divides neighboring pastors and different schools. Congregationalism is still Ephesus. Before Pascal had reversed his intellectual torch and finally closed in with Jansenism, he wrote these noble words: "One does not show his greatness by being at one extreme, but in touching both extremes at once, and filling all the intermediate space."

The higher spirit of Congregationalism, then, must, first of all and most of all, be mediatorial. I would scorn to add a cheap glitter to this appeal to-day by attempting more specific parallels, or by veiled allusions to particular extreme movements or men, but situated as we are as a denomination, within the orthodox fold, forever there, and yet in some sense next the fence, indeed, aware of a branch "partition wall" among ourselves, separating the conservative from the liberal forms of faith, is it not our prime privilege as well as duty to exercise the mediatorial temper? Do I turn away from Christ or the faith when I assert that we must even go so far as to find a common ground between the ancestral orthodoxy in the church and the spirit of intellectual inquiry outside the church? Who will so mediate from the Christian standpoint if we do not? And some one must. There are those who will answer, No such mediation is possible. For myself, I could not look thoughtfully into the face of Christ and dare to say that. He is the summit of nature and also "God with us." A larger and more glowing sense of all that is included in the humanity and the deity of Christ will make some apparent impossibilities of mediation possible. We see each other better in the light of *that Face*. A great peace is the adjustment of a great conflict, and true orthodoxy will always concern itself more with the exaltation of Christ than with misgivings about the extent of his salvation.

But this extraneous mediation will largely take care of itself, if things can be kept sweet and fair within the church itself. We must first adjust ourselves to each other if we would conquer the world. You remember what the archbishop says in King Henry IV. (part 2d, act 4th, scene 2d), after peace is declared, and the warrior Prince John, with the true spirit of the combatant.

wishes that shouts could be reserved for victory. The archbishop replies: "A peace is of the nature of a conquest. For then both parties nobly are subdued and neither party loser," which shows what Shakespeare thought an archbishop might properly say in such circumstances! My friend yonder objects to what he calls any such tame surrender of personal conviction. I am glad he does object to it. So would I. But surrender of personal conviction is not the thing we are speaking about. The classic "golden mean" even does not represent quite so high a level of conception, as St. Paul's "new man." Two flashes of contrary kinds of power unite in this high harmony. The desirable thing, certainly, is not to surrender our convictions but to broaden them, so as to include sympathy, so as to recognize and assimilate the good which is mixed up with the alleged error we oppose. It is not in polemic fashion to annihilate either of "twain," or make one surrender to the other. It is to "make of twain one *new man*, *so* making peace."

Let every Congregationalist, then, resolve to be himself plus something of his antagonist, in the spirit of that phrase of Burke, "Our antagonist is our helper." It is a peculiar attitude and temper which we need, I imagine, a certain air of intellectual and Christian chivalry. Let us especially avoid partisan polemics in church councils, as well as in preaching, in writing, in denominational discussions. In a word, let us not carry the cudgel in front of the lantern, but the lantern in front of the cudgel. Let us be genial in little matters and fair in big ones. Polemics may speak the truth yet not speak it "in love." Let us strain toward the common centres of things. Why should it be thought hopeless to practically unite a conservative liberalism and a liberal conservatism? I love the magnificent, manly splendor of that double thickness, suggested in such mutual extension and overlapping of complementary sentiments.

THIRD, then, and lastly, one would ask, if there were time today, how this mediation is to be accomplished.

But it is certainly far from my office at this hour to try to answer that question in detail. Many special methods for accomplishing this great end and errand will at once present themselves to us if our hearts are set on it. One thing to do, certainly, — and this who, better than we Congregationalists, can undertake? — is to seek the true doctrinal *perspective*, some better adjustment of

emphasis, perhaps, as to what is to be considered the more essential among the articles of the evangelical faith. To mediate is to double the emphasis on the greater, the combining, truths. Another thing to do is practical. It is at once to extend still further our active co-operation with other communions of Christians in developing common Christian enterprise.

But these and other important lines of special application must be passed by now. My errand is not that of detailed analysis. That is your office, who can do it so much better. I am already speaking too long. These simple words to my Congregational brethren usurp no prerogative, nor have they the slightest value as an essay upon current phases of theological opinion. This sermon is not a discussion. It is an appeal. We have heard, in the excellent papers already presented to this council, something of what may be hoped for in the way of constructive and combining statements. Such statements will come; and, meanwhile, what we have to cultivate is the temper which will make them possible.

This, however, may and must be thrown out upon the summit of our appeal by one closing word in the light of our text, that, in order to accomplish the end desired, what is needed beyond all else is to *realize Christ*, the Living Christ, to bring him into the forefront of things, to reincarnate the spirit of his mediation, with his liberty and love combined. "*He* is our peace." Here is the blaze at the finial of our theme. And yet, here, also, perhaps, the simplest apprehension of the truth is best, and we must apprehend it with the heart. We must find Christ and find each other in the field of co-operative service. We hear the grand phrases, an "Ethical Theism," a "Christocentric Thology," and these doctrinal conceptions are surely most precious and noble, and yet even they must be supplemented by the glow of personal devotion.

You remember Charles Lamb's beautiful words: "If Shakespeare came into the room just now, we would all rise up. If *He* came in we would all kneel down." I am not sure we all would kneel, for the soul sometimes bows best when the body stands. But we should crowd nearer to Him, and therefore nearer to each other. It is the "enmity" which must be "slain," not the parties to the enmity. We have to kill the spirit of killing, as heat kills ice, or as the sun transforms the obscuring mists of the valleys into soaring splendors of rose and gold. And no mere mechanism can accomplish this; no "scheme," either of thought or action. Only

one thing will avail, and that is to reincarnadine our pallid discipleship with the mediatorial passion of the Cross.

You men of the Old Guard feel that our first duty is to defend the doctrinal forms of faith. Well! Honor to the veterans. It is only a cad that would shelve a veteran. Honor to men who have been defenders of the faith, who, while they look with a little misgiving upon the new uniform, or multiform, as they would call it, of the younger men, yet can give us all a lesson in sincerity and loyalty. But how can we best defend the faith? Not by polemic controversy, not even by anxious watching through the night, lest somebody steals away these old doctrines that we feel are so precious. Those that are truest will stay with least watching, and the oldest of them are the truest and the surest. We can say of them what the traveller did at Chamouni, looking up at Mont Blanc in its immeasurable white majesty of solid repose. He said: "It looks as though it would stay there till we came back." So of the great doctrines. What Christ possessed in His soul is more immortal than the firmament, and, next to that, what the church has possessed in its soul about Christ is immortal. But the supreme way to prove this and to defend it is to live it, and the way to live it is, first, to get together, and then — *plunge in to save*. "I in them," said the Master (and the words seem musical as Heaven), "that they may be made perfect in one, *that the world might believe*." Oh, the eloquence, the apologetic value, the convincing, winning might of the allied tread of a thousand men going forth to save. Shall we Congregationalists not set the rhythm of that common march? Let us converge upon Christ, and converge *by climbing*, expecting to find Him, not down on the levels of partisan controversy, but on the nobler ridges of truth and life, commanding and combining what is true on both the opposing slopes. Mediation is possible along the tops of things.

And the results of such mediation, what man can measure? Not only in happiness but in power, in the increasing attraction toward the ministry of the higher order of students in our colleges, in the increased influence of the church upon educated minds, in that which is our instant necessity, the more cordial co-ordination and federation of our benevolent activities, in a freshened fire all along the Home and Foreign Missionary line, in the larger and swifter assembling of the orchestra for the final choral symphonies of the kingdom of God.

Honored brethren, this is our closing Council for the century, What better preparation for the great coming International Council at Boston in September of 1899, than to strike this note of mediation now? With utter humility I have dared to suggest this Christian parallel between freedom and mediation. I cannot help believing that this is what is coming into the light among us, though some of you will think that I am mistaking the illusions of an amiable optimism for a reasonable faith. But this Pacific is an optimistic coast!

And is not this higher mediation to be a national ideal as well as Christian? With the lengthening radius of national interests and perhaps ambitions, directly fostered, indeed rendered almost inevitable by the war, there must be kindled, and there is being kindled, a warmer glow at the centre. The centripetal energy must match the centrifugal, and the centripetal energy for us as a nation is the spirit of Christian mediation between man and man. Says Prof. H. S. Nash of the Episcopal Theological School, Cambridge, in his "Genesis of the Social Conscience," "Ahead of us lies a higher type of social will in Church and State."

Let our flag stand for intellectual justice, for human fraternity, for Christian faith, all in unison. In spite of the present war, in spite of the ominous military armaments of Europe, it looks as though we were on the threshold of a vast movement toward fraternalism, toward federation, not only in the form of civil compact between English-speaking nations, which, if God will shall come, let us hail, but in the forms of more practical Christian fellowship among *all* men. How nobly this note has been struck in this Council, let the papers and addresses already presented testify! This spirit of the new fraternalism is the fire-opal of the closing century, and you can no more quench its prophetic gleam than you can darken the seven candles of the Pleiades or hammer back the rays of Orion.

For the moment this nation bears the sword, and bears it "not in vain," but the constant and permanent office of this Republic of America should be, must be, humanitarian, mediatorial. Mediation must be the civil correlative of freedom. The contrary sentiment must be disavowed and put down. There is a contrary sentiment. What Wendell Phillips used to call the "rich vocabulary of Saxon scorn" is inadequate to denounce it, that evil spirit which still raises its hissing head — which would still array

class against class and nation against nation. This sentiment is arrogant, bitter, and divisive; it seeks retaliation and revenge. It speaks in the dialect of hell, and even Christian blood must turn to fire in pronouncing its anathema. America must be the friend of the nations, not their foe. She must mediate; she must arbitrate; she must unite. Her motto must be that which chimed over Bethlehem — "Peace on earth, among men good will."

Perhaps it is given to you, brethren of this Pacific Coast, to hold in your hands the final key to some such future concord of the nations. Perhaps yonder range of mighty summits from "Baker" to "Hood" and southward, shall be God's alabaster towers, to mark the line of a new mediatorial meridian in the land.

And if the nation is to be mediatorial, how much more shall the Christian church in the nation be mediatorial; and how most of all those bodies and those men in the church who glory in their liberty in alliance with their faith? Something of cost there must be on both sides and on all sides, for there is no mediation without patience, and patience is pain. Balance implies tension. Harmony self-control. But the end is worth the cost.

Christianity on its human side is comradeship raised to the level of consecration. Let us not fling stones at fossils; we have other work to do. Let us be marching men, not sitting too long by last night's camp fires. With a certain buoyancy of purpose, let us carry the flag of Christ, the double flag of liberty and faith, through the splendid opening twentieth century doors. And if the hands must ache and even bleed which hold that standard steady, let them ache, let them bleed. God is with us in the rocking time. If He were not, it would not rock so nobly. God is with us, because Christ is with us. Things are moving, on the whole, not from good to bad, not from bad to worse, not from bad to good, but from good to better. This is the creed of the reverent evolutionist and the Christian; it is the inspired optimism of St. Paul: "For if that which is done away was glorious, much more that which remaineth is glorious."

I plead for a definite and supreme endeavor everywhere among us, to illustrate with an utter gallantry the spirit of the Christian mediation. I plead that freedom shall count itself bound under Christ's law of service. I plead that if any man or body of men dares to assume the awful and splendid role of freedom at the foot of the Cross, that man or body of men shall be mediatorial as well

as free, that so "speaking truth in love we may grow up in all things into Him, which is the head, even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

REPORT OF THE PROVISIONAL COMMITTEE.[1]

The Committee met in Plymouth Church, Syracuse, immediately after adjournment of the last Council, and organized by the choice of Hon. Nelson Dingley, chairman, Rev. A. H. Quint, assistant chairman, and Rev. H. A. Hazen, secretary. *Voted*, That the salary of the Secretary be $1,500 per annum, with the usual compensation for necrologies; and that an allowance, not to exceed $250, per annum be made for clerical assistance. That the salary of the treasurer be $250 per annum, and that of the registrar be $200 for the three years.

The secretary was authorized to name and give credentials to delegates to corresponding bodies. Also to pay the expenses of members of this committee in attending its meetings from a distance, and those of the preacher.

Committee met in Memorial Hall, Hartford, Conn., Nov. 6. In accordance with the vote of the Council, made choice of a finance committee, Messrs. A. H. Wellman, A. H. Quint, and W. H. Ward. Voted to advise the treasurer to deposit all moneys received from any source, with the Connecticut Trust and Safe Deposit Company, of Hartford, Conn.; also to authorize him to borrow money, not to exceed $7,000, in the aggregate, at one time, for the necessary expenses of the treasury.

Voted, That recommendations 1 and 2 of the report of the Council's committee on finance be referred to the treasurer and secretary to be carried out by such form of statement as may seem best suited to the end proposed.

Committee met at the Congregational Library, Boston, Tuesday, 10th December. In place of Messrs. Lyman and Christiansen, who declined to serve on the committee on Ministerial Relief, appointed Revs. George A. Gordon, of Boston, and R. R. Meredith, of Brooklyn. *Voted*, That the arrearages of the treasurer's books, from the Pennsylvania churches, to 1st July, 1895, be

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remitted, in accordance with the request of the General Association of that State, subject to such credits as may come from any payments made by the General Associations of New Jersey and New York on account of Pennsylvania churches connected with them.

1896, Sept. 15, the committee met at the Congregational Library, Boston. To the local committee of arrangements for the Council of 1898, were added Messrs. J. A. Macrum, Charles L. Fay, and F. McKercher; and later, Revs. A. W. Ackerman, W. H. G. Temple, and Pres. S. L. Penrose; appointed Packard and Hazen a committee to confer with the officers of the American Board on the question of holding the annual meeting of the Board in connection with the Council, on the Pacific. Packard, Brooks, and Hazen were named as a sub-committee on the program of the Council; and Hazen, Wellman, and Quint were appointed to prepare a digest of the by-laws, making them consistent with themselves, and with other action of the Council, with a view to their recommendation to the Council.

In accordance with the recommendations of this sub-committee, we beg to advise the adoption of the following changes in the rules of the Council: —

By-law III., line 3. After the word "moderator" insert "and former moderators."

By-law V., line 11. Change "its" to "their."

By-law V., line 14. After the word "expenditure" insert "except such as are required to be made by the publishing committee."

By-law V. In the next clause, instead of, "from their number, other than officers, a finance committee of three, residing in Boston or its vicinity," read "one of their number."

In the next line, insert "shall appoint any committees ordered but not appointed, and committees so appointed shall be entered in the minutes as by the action of the Council."

By-law V. Make Rule XVI. a part of Rule V., and change numbering accordingly.

By-law V. Add to the rule the clause, "The provisional and publishing committees are authorized to meet immediately after the close of the session."

By-law VIII. Change the order of sections 3 and 4, and insert in Section 3, before the word "contract" the words "seek bids."

By-law XIV. In the third line, after the word "session" insert "or, in his absence, some member of the provisional committee, to be designated by that committee."

By-law XV. In the last line read "such" instead of "special."

Committee met at the same place Nov. 24. Made choice of Mr. Wellman as assistant chairman, in place of Rev. A. H. Quint, deceased. For the same reason made choice of Rev. W. H. Davis as a member of the provisional committee, and of its finance sub-committee; also of the committee on a digest of by-laws; elected Thomas Todd a member of the publishing committee, and Rev. Wm. H. Moore a member of the committee to arrange for the next International Council, and of its executive sub-committee of eleven. Also appointed Rev. Washington Gladden on the committee on union with other denominations.

Committee met at the same place, 1897, Sept. 15. Rev. G. M. Boynton, representing the benevolent societies, asked for a day, as at the last Council, to be devoted to their work. The committee approved. The date of the Council was appointed, beginning Thursday, July 7. Rev. A. J. Lyman was chosen preacher, and Rev. A. L. Frisbie, alternate. The committee on program reported progress, and was authorized to complete the same.

You will receive due report from the committee of arrangements for the Second International Council of the progress made in plans for that great assembly. This Council cannot fail to have deep interest in the coming of such a world-wide and significant body to our shores, and you will be ready to do all that lies in your power, to prepare the way for the success which we pray that the Master may make it in the furtherance of his kingdom.

It will be one of your duties to provide for your own representation in the coming Council. With this view, we recommend the repetition, for substance, of the method adopted eight years ago, the working of which was, we believe, as satisfactory as can be expected. We had then to name one hundred delegates. To provide for a fuller and more representative body here, it is proposed, and the proposal is accepted, that the United States name two hundred delegates, the same privilege being accorded to other countries, of doubling their representation, if they will. This rule will enable us to call upon the States, which were accorded one delegate each in the former Council, to name a number proportionate to their membership. We recommend: —

(1) The continuance of the committee, which has the arrangements well in hand, and that the members of the committee be named as delegates. These number thirty.

(2) That the members of the provisional committee be also delegates.

(3) That the benevolent societies and theological seminaries be invited, as before, to name a delegate each; and that the American Congregational Association be included in this invitation.

(4) That each State body be invited to name one delegate; and also one for each 10,000 church members, or major fractions of that number.

(5) That the Council itself name twenty delegates at large; and

(6) That the committee be empowered to name as many as will make up the number to two hundred. It is important that they have such authority, as a matter of courtesy, to name gentlemen, whom they invite to take part in the Council, as members thereof.

We are happy to report to you that the matter of the hospitality due to the coming Council has been provided for by the kind proposal of the Congregational Club of Boston to assume the charge thereof. In their hands we need have no fear that anything which a thoughtful and generous hospitality calls for will be wanting.

But there is one item of the expenses which the Council will involve, which it seems to us fitting that this Council should assume. We refer to the printing and furnishing to all members of the report of the Council.

How handsomely this was done by our English friends, in 1891, we must remember, and we shall surely emulate their example. We recommend, therefore, that the publishing committee be authorized to assume the charge of providing for and distributing to the members of the International Council such a report as they shall find practicable and desirable, with a balance for sale to the public. To provide for the expense of such report, we recommend that an extra half cent per capita be asked of the members of the churches for one year.

This report cannot omit to notice the great loss to the committee, the churches, and the country, which came to us in the death of Rev. Alonzo H. Quint, Nov. 4, 1896. He stood surely among our foremost men; was a born leader of men. He would have distinguished himself as a senator or a judge, if he had not been called to the higher place of an ambassador of Jesus Christ.

This is the first Council which has missed his inspiring presence, his wisdom in shaping action. If any man could be called the father of the Council, he was that man. In saying this we must not forget what other men did in laying the foundations for this Council. As we recall what we owe to such men, it is fitting that we name here two men, Warren Currier and Henry M. Dexter, both of whom are represented here to-day by their sons. But they and all such noble men would have joined with us in acclaim of the foundations laid by the labors of Dr. Quint. He came, in his earliest ministry, to the secretaryship of the Massachusetts churches. He found their statistics meagre and chaotic; he left them the model on which his larger work for the whole country was shaped. If not the leader, he was certainly the youngest leader, in the great National Council of Boston in 1865. Its Burial Hill Declaration came from his pen; and he had a large part, with Dr. Bacon, in shaping the report on polity, which is so important, in our denominational literature. And when the churches under the inspiration and lessons of that great Council, proceeded to the more permanent work of forming this National Council, Dr. Quint was still the leader. Our constitution and rules represent his tact and skill in organization; and for twelve years he did the formative work of your secretary, and shaped the Year-Book in its foundation. And those of us who were at Syracuse three years ago will not forget with what inspiring force he gave the address of the retiring moderator, the first in a series which is likely to have many successors. That, and a report on a manual, which owed more to him than to any other, form a fitting finale to his labors for the Council and the churches he loved so much. He looked forward to this Council with a great longing to share its privileges; but the Master has called him to higher service. May his spirit abide in our counsels.

REPORT OF THE PUBLISHING COMMITTEE.[1]

The Committee met in Plymouth church, Syracuse, on the adjournment of the Council. Appointed Dr. Quint, chairman, and H. A. Hazen, secretary. Named Quint, Dunning, and Hazen a sub-committee with authority to contract for the printing of

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Minutes and Year-Books, as provided by the Council; also to have charge of all advertising.

A meeting was held at the Congregational Library, Nov. 24, 1896. Mr. Thomas Todd, appointed by the Provisional Committee to the vacancy caused by the death of Dr. Quint, was in the chair. The bid of Alfred Mudge & Son for printing Year-Books for three years was accepted. The committee adds with pleasure that this bid was at a lower price than had previously been paid.

The committee has continued to employ the express for the distribution of our large edition of eleven thousand copies of the Year-Book. Our present contract is with the American Express Company. To them we deliver the whole edition, they stamping and charging for postage on all copies which they do not choose to deliver for two cents less. This secures a saving of more than $100, and a more prompt and satisfactory delivery of books; carriage is more secure; and a much smaller per cent. of books is now lost. Our largest losses occur in the case of ministers who have left the places where they are reported, without sending any notice to the Year-Book (as all good ministers will do); or, who are carelessly reported by their local secretaries as still in the place of some former residence, without taking the trouble to ascertain what the fact may be.

Such wandering books, the post-office was apt to send at once to the Dead Letter Office, paying no attention to requests for notice. The express does send notice; and by this means many of these books are saved to the churches, particular churches receiving them in place of their own books which have not been sent.

REPORT OF THE SECRETARY.[1]

The report of the provision committee has already called your attention to the absence of Dr. Quint, for the first time, from our assembly; but you will, I am sure, indulge your secretary in a personal word, further, as his only predecessor in this office passes from us. It signifies much as to the place which this man had made for himself, that, meeting as we do on this far Pacific, we feel as keenly, as tenderly, to-day, his absence, as we should do if

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we were meeting in the Old Colony, or on his favorite Pascataqua. This Council represents Dr. Quint's convictions and vitality as it represents no other man; and through this Council his influence will live in a form most grateful, we may be sure, to him. It must be, in a sense, his monument.

The three years whose activities we to-day review have sufferer from the continuance of the business depression, which so seriously affected the previous triennium; and its influences have been in some respects more disastrous. And the word of hope and better conditions which we had begun, however doubtfully, to utter, is modified now by the cloud of war, with its baleful influences and uncertainties. All the more under such conditions does the Master summon his disciples, with no faltering, to go forth in hope and courage to the battle under his banner. The more we find to do the more should we rejoice in the privilege of service, abating nothing of heart and cheer, for he leads his followers to victory.

We represent, to-day, 5,614 churches, a gain in the three years of 273, or 91 each year. The number of new churches was 550, twice as many; but the gain has been reduced by 277 which have ceased to be or to be reported. Such a mortality is not pleasant to contemplate, and calls for some careful consideration of causes, and discovery of such remedy as is possible.

The grouping of these gains is interesting. As in previous reports, I have arranged them in three sections, dividing the States approximately by the east line of Ohio and west line of Missouri. In these groups the gains were 93 in the East, 97 in the Interior, and 83 in the West.

Our total membership stands at 625,864. Of this number 329,295 are in the East, 220,242 in the Interior, and 76,327 in the West. In other words, the East has more than one half, the Interior more than a third, and the West less than one eighth. The years are surely changing these proportions, and none rejoice more in this fact than the populous East.

The additions, on confession, made a total of 98,564, and are grouped, 37,068 in the East, 43,345 in the Interior, and 18,151 in the West. The removals by death were 24,614, — 15,650 in the East, 7,198 in the Interior, and 1,766 in the West.

The infant baptisms show a gain of nearly 2,000, being in total, 36,366, — 17,261 in the East, 13,224 in the Interior, and 5,841 in the West.

The churches report a membership in Young People's Societies of 216,043, a gain in the three years of 31,900. These members are distributed, 104,257 in the East, 79,568 in the Interior, and 32,218 in the West.

Our Sunday-school total stands at 685,704; a gain of only 7,769, as against a gain of 57,000 in the previous triennium. If we extend the comparison to include the membership of the mission Sunday schools the result is not more favorable. Instead of a small gain the result becomes a loss of 1,611. Our Sunday-school problems and methods need a careful study. It is worth adding that our Sunday-school gains are divided, 4,873 in the East, 4,877 in the Interior, with a loss of 1,781 in the West.

In our benevolences, also, the balance is on the wrong side. The total for the three years is $6,761,830, a falling off of $482,752 from the previous period. To the total the East gave $4,909,937, the Interior $1,434,621, and the West $416,260.

The East and the West show a small gain of about $20,000 each; while the falling off comes in the Interior, of $523,754. Justice requires the further statement that the East would have shown a similar loss but for one large gift reported by one church.

Our home expenses reach $20,232,559, divided, in the East, $11,649,645, the Interior, $6,461,270, the West, $2,112,840. These sums are less than in the last report; in the East, $526,359, the Interior, $200,585, and in the West, $236,038.

In the matter of the reports from the churches, and their publication in the Year-Book, I am justified and happy in calling your attention to improvement. The States generally show a laudable ambition in making full and early reports, and many of the secretaries do expert and admirable work, which have enabled us, starting, ten years ago, with a Year-Book in August, to issue the two latest in May, and to look to an April issue in the not distant future. When a dozen of the tardy States will do as well as they surely can, *i. e.*, as well as other States are doing, a Year-Book will be easily possible May 1, and when that is secure we can press on to April 1.

An important step to this end is to convince some of our churches that this Council means just what it says when it calls for their reports on the first day of January, and wants the best report they can give on that day; not to be kept waiting for a report, perhaps in some ways more satisfactory, which they can

make after an annual meeting has been held. December, and not January, is the month for gathering the materials, to be ready for prompt use on January 1. The work and desire of all the churches is hindered by those who persist in delay.

I may properly remind you that another five-year report will be due in 1900, and will be gathered, if this Council takes no action to the contrary. If any modification is desirable of the schedules used it should receive your attention.

Acting on the authority given me by the provisional committee, I gave credentials to Rev. Philip S. Moxom, of Springfield, Mass., to attend, as your delegate, the recent annual meeting of the Congregational Union of England and Wales. He was received with great cordiality and enthusiasm, and his visit will strengthen the friendly relations between these bodies of churches, and will aid materially the preparations for and the consummation of the great International Council, to which we look forward, in 1899, with such interest.

Dr. Moxom makes the following report of his reception : —

" On Tuesday morning I went to the Temple, where I found an immense assembly filling the City Temple to its utmost capacity. Shortly before I was to speak there was a brief informal presentation of delegates to the assembly. When the moment came for the chairman to introduce me as the representative of the American Congregationalists, I was overwhelmed with surprise by the reception which was given me. The chairman introduced me as the representative not only of the American Congregationalists, but also of the American people, and the whole audience arose to their feet to greet me, or rather to greet my country, in the person of its humble representative. The applause was deafening and continued for more than a full minute. A little later I was introduced again to make my speech. That speech has been too widely printed to call for any notice here. I may say, simply, that I tried to speak a good word for my country and my church. The response was of such a character as to give me a new revelation of the feeling which now exists in the English heart for this country. I asked that they would send at least one hundred delegates, and, if possible, two hundred, to the International Council which is to meet in Boston, September, 1899, and received strong assurance that at least that number of delegates will be present from England. Many personal testimonies were given to

me of warm interest in our enterprise, and of determination both on the part of ministers and laymen to be present.

"The impressions which I have received from my visit to England are such as to convince me that there is at the present time a remarkable drawing together of these two great peoples. There is also a state of most lively sympathy and good feeling on the part of the English Congregationalists toward their American brethren. The situation is full of promise; the bonds binding the two countries, and especially the Christians of the two countries, are growing stronger daily. There is a deepened sense in the minds of Englishmen of the possibility that is before us of exerting an influence upon the world, in the interest of the kingdom of God, greater than has ever been exerted by any nation or any two nations in the past. It gives us great encouragement to press with renewed vigor our great enterprise along all lines. The coming century will surely witness triumphs of Christian thought and Christian faith of the utmost magnitude.

"With great regret that I cannot attend the Council, I desire to express my earnest hope and prayer that the blessing of God will be upon its sessions, and that the brethren in the Council will take such steps and make such utterance as shall powerfully promote the closer union of the Anglo-Saxon peoples in their vast enterprise of subjugating the world to the law and spirit of our Lord and Saviour, Jesus Christ.

Respectfully submitted,

PHILIP S. MOXOM."

I am glad to add that in return, the delegate from the Union of England and Wales, having crossed the Atlantic and the continent, is present with us to-day; a delegate whom we may rejoice to welcome, not simply as the representative of our kin beyond the sea, but as a friend whom we had also the satisfaction of receiving at Worcester, and know how worthy he is of our cordial honors, the Rev. Alexander Mackennel.

There is a point in the development of our Congregational polity during the past twelve years which deserves the notice of the Council. I refer to our usage, as to the pastorate and as to its nomenclature. Before 1886 a pastor was a minister who had been installed by Council over the church he was serving. The fellowship of the churches had full recognition in every pastorate. But

the omission of installation by Council had become so prevalent, and in some parts of the country so uniform, that the infelicity of the situation had become unpleasantly manifest, and the National Council at Chicago undertook its remedy. It resolved "that all ministers in good standing, who had been regularly called to the pastorate by the specific vote of some church, have formally accepted such position and have been recognized as such by some definite act of the church, should be enrolled as pastors." Those who study the careful language of this resolution, and, still more, those who were present and recall the debate, will not doubt that the purpose of the Council was, while releasing the pastorate from the necessity of installation by Council, still to guard the initiation of it by due formality, such as was adapted to make a healthy impression of the importance of the relation, and that it was not to be entered into lightly or unadvisedly.

As a matter of fact, and in actual usage, the initiatory conditions enjoined by the Council have apparently received little attention. In perhaps a half a dozen cases I have known of a church which, after the acceptance of its "call" by a minister, has proceeded "by some definite act of the church," to recognize him as its pastor, but the rarity of such cases makes the general neglect more emphatic. In twenty-seven States, or more than half of all, every minister serving a church and not installed, is reported as pastor, and these include the great States of Iowa, New York, Ohio, and Wisconsin. Of 3,366 ministers serving churches, 151 only are not reported as pastors. Obviously the word has now no specific meaning in our current usage, initiated by the action at Chicago.

Whether the Council is content that this state of things be continued and perpetuated is the question which I bring to your notice.

A remedy, partial, at least, might be found by simply adding to the requirement of the resolution of 1886, that the "definite act of the church," must be subsequent to the "call" and its acceptance, and not simply be found in the "call," as some have argued; and that this definite act of the church be had at a meeting "called for the purpose" and to which meeting one, at least, of the sister churches shall be invited.

A condition like this would not lay any heavy or expensive burden upon the church, and would provide for an initiatory service which would add character and dignity to the pastorate in the minds of people and pastor.

	Churches. 1898.	Gain in 3 Years.	Members. Total.	Net Gain 3 Years	Added.	Confession.	Removed by Death.	Sunday School.	
								Total.	Gain or Loss.
Eastern: 18 States,	2,286	93	329,295	13,961	64,665	37,068	15,650	339,540	4,408
Interior: 14 States,	2,091	94	220,242	20,296	68,727	43,345	7,198	247,850	5,103
Western: 18 States,	1,237	85	76,327	8,068	31,391	18,151	1,766	98,314	1,742
Total,	5,614	272	625,864	42,325	164,783	98,564	24,614	685,704	7,769

	Y. P. S.		Infant Baptisms.	Benevolent Contributions.			Home Expenditure.	
	Members.	Gain.		Total.	Gain or Loss.	Average per Member for 3 Years.	Total.	Average per Member.
East,	104,257	7,541	17,261	$4,909,937	$22,650	$14 91	$11,649,645	$35 37
Interior,	79,568	13,908	13,224	1,434,621	18,252	6 51	6,461,270	29 34
West,	32,218	10,451	5,841	417,272	—523,754	5 45	2,111,644	27 53
Total,	216,043	31,900	36,366	$6,761,830	$—482,852	$10 80	$20,222,559	$32 31

CONGREGATIONALISM IN THE MAKING OF THE NATION.[1]

BY REV. F. A. NOBLE.

It is in no degree assumed in the statements about to be made, nor is it to be in any wise implied, that Congregationalism is the only important factor or influence which has entered into the shaping of our nation. The great republic whose spirit and institutions we so fondly cherish, and to whose resplendent flag we bow in hearty loyalty, is a tree with many sheltering and fruitful branches; but it is also a tree with many roots, and it has sucked up its moisture and drawn its nutriment from numberless sources.

The love of adventure which sent dauntless explorers across seas and into the depths of our forests and along our lakes and rivers and over our plains; the commercial enterprise which at an early period penetrated what would seem to have been inaccessible regions, and at great risk to property and life planted trading-posts and built up towns; the deep hunger for liberty, and the passionate yearning for a safe retreat in which to enjoy liberty at a time when Vaudois and Huguenots and Puritans and Covenanters were specially obnoxious to misruling princes, — all had share in laying the foundations of our magnificent nationality. The Cavalier of Virginia must not be dismissed from consideration without due credit. Neither must the Dutch of New York as well as the Dutch of the Old World be overlooked. During the critical period of the Revolution and the formation of the Constitution adherents, not a few, of both the Episcopal and the Catholic churches, spoke with influential voice. From their first coming to our shores, the Presbyterians have been potent agencies in molding public opinion and directing affairs; and the indebtedness of the Union to this body is very pronounced. The amount of leavening and guiding energy which went out from George Washington into our national life no man can measure.

But while all this is true, and is gratefully admitted, it still remains to be said that the ideas which underlie our Congregationalism and give to it the distinctive features which characterize its form and

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life have had a unique and traceable part in the making of our nation. Under no circumstances could this nation have been what it is, with its freedom clearly defined in a written constitution, and its ingrained respect for law and its superb opportunities and its spirit of progress, without the early introduction of the fundamental notions held by our Puritan ancestors into the common thought and civil system of the land.

To proceed at once to the business of making this evident, —

1. Let notice be taken, in the first place, of the emphasis which Congregationalism placed at the outset, and which it has continued to place from the beginning until now, on the individual and equal rights of men.

In his creation in the image of God each man carries the credentials of his equality with every other man. This dignity is so exalted that all other distinctions fade out and disappear in its presence. Why talk of one man being a little higher and another a little lower, of one being a little richer and another a little poorer, when both alike, through direct inheritance from the common Father, possess the transcendent endowment of rational and moral and spiritual faculties! The teachings of the Master and his dealings with individuals of different ranks in society and of different orders in church and state, as he met them in the course of his early career, were to the same effect. One of the most impressive as well as most essential lessons taught to the apostles, and through the apostles to the world, was that God is no respecter of persons. This truth lies back in Genesis. It pervades the New Testament. It appears to be one of the objective points had in view by the divine mind in setting up the Kingdom of our Lord here among men, — getting artificial and traditional distinctions obliterated and the equal rights of all fairly and fully recognized.

But how slow the pace at which the idea has advanced. Proud kings, heartless plutocracies, ambitious generals, scheming politicians and ecclesiastics, mad adventurers in reform, and the selfish indifference which never sends a glance beyond the horizon of one's own comfort and personal welfare, have blocked the way. It has been the classes and the masses; the favored few and the burdened many.

The men of the "Mayflower" struck through to the heart of things and laid stress on what God had magnified in the original constitution of the human soul, and on what the Son of God had magni-

fied in the impartiality of the treatment accorded to all whom he met and addressed. Those holy voyagers who first set foot on Plymouth Rock wore no emblems of earthly renown on their breasts. They were not princes of the blood. They were not scions of the aristocracy. They were not the heirs of a world-wide fame. No men remarkable for their genius or their scholarship were among them. More and Colet and Bacon and Shakespeare were not of their number. According to the standards which then prevailed, and which prevail still, there were differences in standing between members of the Pilgrim band, as there were between the more aggressive and forceful Puritans who landed later at Salem and Boston; but down there in the cabin of their little ship it took but one stroke of the pen to erase these differences and write the great word EQUALITY in letters at once so indelible that they would abide forever, and so luminous that in due time they could be read at the ends of the earth. It was the projection into the murky sky of the world's conceptions and policies of government, of a new star, with orbit well defined, self-regulative, source alike of light and warmth, and destined in virtue of its own fine attractiveness to draw the whole system, by which society is controlled and directed, into a higher order.

Let us slowly and reverently repeat the words of this sacred document.

"In the name of God, Amen! We whose names are underwritten, the loyal subjects of our Sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, etc., having undertaken for the glory of God and advancement of the Christian faith, and honor of our King and Country, a voyage to plant the first colony in the northern parts of Virginia, do, by these presents, solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body politic for our better ordering and preservation, and futherance of the ends aforesaid, and by virtue hereof to enact, constitute and form such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony; unto which we promise all due submission and obedience."

This is the immortal "Mayflower" Compact. To this instrument forty-one men — all of the company who had come to stay

— subscribed their names. Bancroft properly calls this transaction "the birth of popular constitutional liberty."

The claim has been made that ideas similar to these and for a similar purpose had had previous expression in some of the controversies in behalf of the equal rights of men back in Holland. Be it so. This was the first instance in which these ideas came to light in the way of practical and permanent application to the civil affairs of a community. Goldwin Smith, in commenting on this simple but momentous paper, has said: "It is true that this covenant was not a political manifesto; it is not less true that it heralded a polity of self-government, and may thus rank among the great documents of history." Quite correct is this author in saying that this instrument was not a "political manifesto." These quiet, sturdy English yoemen were not sounding trumpets from house-tops and making pompous proclamation to the world of their intentions. They were doing something more important. They were adopting a system for the regulation of the interests which were common to them all, in which equal rights should have conspicuous and exemplary recognition. They were framing and setting up a simple form of government for the regulation of their own affairs — of whose striking originality and surpassing merits they were no doubt largely unconscious — of which foundation stone and capstone alike were equality of man with man in rights. There, in that "Mayflower" cabin, democracy had enactment. The rights of man, over which, through the ages, tyrants had been marching with ruthless tread, but of which poets had been dreaming, and philosophers had been speculating, and for which patriots had been dying, had then and there their crowning. Manhood — not the accidents and incidentals, not the gaudy trappings of manhood, but manhood — was henceforth to count for something in the state. This was the central thought of the instrument — the right of each to his own liberty, and the right of each to a voice in determining public policy, and regulating the affairs in which all had concern. It was Bradford, Brewster, Standish, Alden, Fuller, and the rest of them there, side by side, and counting man for man.

This idea of equal rights, thus announced and set forward into fact, became domesticated in the minds of the people. As the people grew the idea grew, until it was the master thought in all acceptable schemes of civil polity. It found its way into the pre-

ambles of political instruments, into protests against unjust and arbitrary rule, into bills of rights, and, when the hour for a movement so significant, and epoch-making had struck, into the great Declaration which gave voice to the sentiments of the colonies and made known to the world the solemn purpose of the colonies to unite and become a free and independent nation. Like a river which rises in some remote and obscure source and swells to greatness by aid of many tributaries, this idea of the "Mayflower" Compact had wide and varied feeding in the course of the years; but it remained the same idea, losing nothing of its identity by the increase of its volume and force; and it is this idea which still dominates the will of the republic.

Not always has there been fidelity to the sublime doctrine of the equal rights of man as set forth in the "Mayflower" Compact, even by the direct descendants of Pilgrims and Puritans, to say nothing of the nation at large. Individuals have faltered; communities and parties and sections have faltered; law-makers and judges and highest officials have faltered; and, what is most surprising and humiliating of all, churches have faltered and let the world have its narrow and selfish way. There have been emergencies in which the vast majority of the people seemed to recoil from accepting their own principles and resolutely applying them to the problems demanding solution. An aristocracy, hard and exclusive, was suffered to grow up in the very soil which had been dedicated to equal rights and enriched by the tears and toils and sacrifices of men who counted liberty one of the choicest privileges of life, and who were ready to accord to others what they claimed for themselves. In the course of events the nation was brought face to face with the negro; and its reluctance to be loyal to the high conception of rights which were the heart of its own heart was emphasized by one of the most bitter and destructive conflicts of modern times. The nation was confronted by the poor Chinaman, as from the first it had been with all sorts and conditions of old-world folk; and instead of being true to its own polity and courageously just and fair, it chose to fall away into a spasm of alarm and lose its head.

But these little inconsistencies have their day and cease to be. The "Mayflower" idea is the core of our nationality. Our laws and institutions are pivoted on the rights of man. In the past there have been failures in loyalty to the fundamental conceptions

of our government; there may be other failures in the future. For all this the nation moves in the direction in which it was projected by Plymouth Rock.

2. Turning, now, from the emphasis which Congregationalism has helped the nation to place upon the equal rights of men to a consideration of the discipline which the people have received through schools and colleges and other institutions of learning, it will be found that along educational lines as well as in the sphere of constitutional liberty the national indebtedness to the men of this faith and order is quite beyond estimate.

That is what might have been anticipated. Education is not merely the instinct and aspiration of freedom; it is essential to the enjoyment and preservation of freedom. Freedom is a plant which dies without light. If a people are to be trusted, they must be trained. They must be trained in knowledge and the practical applications of knowledge. They must be trained in self-control and mutual forbearance. They must be trained in the wisdom which will enable them to enact suitable and just laws. They must be trained into appreciation of public order and of the priceless value of the state to the individual.

The "Mayflower" Compact would have been but a dream — not even "iridescent" — without the school-house. When the Puritans built Harvard College they were in the direct line of logical inference from the premises laid down by the Pilgrims. Without educated minds to see the way, and educated conscience to hold the will to rigid fidelity to duty and righteousness, equal rights end in the wild confusion and mob violence of French revolutions. The early settlers of New England had the wit to discern all this and to forestall disaster by diffusing knowledge. Mutually agreeing to manage their own affairs and, in due subordination to the sovereign across the sea, electing to be their own sovereigns, these people saw that just what they needed to meet the demands of the situation was just what Solomon of old saw that he needed when he came into his kingship, — not riches, honor, and avenging power, but knowledge and wisdom.

Hence the promptness and vigor with which these comparatively poor but brave and consecrated and far-seeing forefathers applied their energies to the problem of education and the building up of schools. For the sake of the individual, — that he might realize the best in him; for the sake of the home, — that it might be

sweet; for the sake of the state, — that it might be more secure and better ordered; and, above all, for the sake of the church, which they cherished as the apple of the eye, — that it might be a true church of Jesus Christ, intelligent, sound in the faith and triumphant, schools were established and fostered, and for all these ends held indispensable and sacred.

As early as 1636 the General Court of Massachusetts made an appropriation of four hundred dollars towards a public school at Newtown; but at an earlier date the schoolmaster was abroad in Boston. Other towns followed the example of Boston and set up schools to be supported by voluntary contributions or by tax, or by both methods combined. Before 1650 these schools were taken under the care of the state. Other colonies, save that Rhode Island was somewhat slower in this respect, pursued the same policy. In 1650, Connecticut had a law on her statute book which required every town of fifty householders to maintain a school. Towns of a hundred householders were required to support a grammar school in which students might be fitted for college. Towns were fined, and the fines collected, if they neglected to maintain such schools as were required by law.

There is another fact of striking significance, since it was both germinant and prophetic, in connection with these schools which were so promptly established and enthusiastically maintained by the brave and devoted men who preceded us. The poor always had access to these schools. From the first it was made easy for the poorest family in New England to secure education for the children. It took but a gentle push to open the door into a schoolroom. When higher institutions of learning were set up, encouragement was given to all who had any disposition to secure the advantages they afforded for mental culture to enter them, and aid sufficient to carry them through was somehow furnished. Little more than a score of years had rolled over the Connecticut Colony, when it was made one of the duties of the selectmen of the town to see to it that no child should grow up in ignorance.

This opens the way for saying that the founding and fostering of colleges became an object of absorbing interest and earnest endeavor very early in the history of the colonies. Mention has been made of the fact that the General Court of Massachusetts, in 1636, appropriated four hundred dollars to a public school in Newtown. Two years later this incipient university secured a legacy

equivalent to about four thousand dollars from a man who was as wise in the method he adopted to perpetuate his name to posterity as he was beneficent to the community and the world; and the small institution became Harvard College, and the fortunate town in which it was located was henceforth to be known as Cambridge. The training in this school was to be religious to the end that the church might be supplied with qualified ministers, and the membership with instructed and godly men, and that the Commonwealth might have duly instructed and trustworthy persons to conduct its affairs and make up the roll of its citizens. So deeply concerned were the people for the welfare of this institution, that within a decade after being started it became fashionable to give to Harvard College — a fashion which seems never to have gone out of date — and by general agreement among themselves, each family in the colonies in 1645, that it might be kept going, gave to the college a shilling in money or a peck of corn.

Yale College came later — sixty years later. But it was originated in the same spirit, and for the same general objects, and at the same large cost in self-denial and devotion. After Harvard and Yale came Brown and Dartmouth, and the whole splendid line of institutions of learning which owe their existence to Congregationalism, and which have come to their high estate of usefulness and renown under Congregational auspices.

It seems to have been a kind of instinct with these men of New England — as natural for them as for birds to fly or fish to swim — to plant schools and colleges and keep their minds all the time on the stretch in the interest of education. At that formative stage in the career of the new settlements, when Governor Berkeley, in Virginia, was thanking God that there were no free schools in his colony, the authorities and the people alike, yonder on the bleak shore of New England, were doing their best to put the means of a rudimentary education, at least, within the reach of every child.

Nor has this interest ever seriously waned. Education has been the watchword, never the mere fad, of Congregationalists. To impart knowledge to the young, and to draw out and discipline the faculties of the young with a view to their highest usefulness, has been a constant and guiding purpose of Congregationalism all through its history in our land. It is precisely what might have been expected, therefore, that when Congregationalism

set out to cross the continent it would signalize its advance by establishing seats of learning, — academies, institutes, seminaries, colleges, universities, and all sorts of schools. College building has been one of the regular industries of Congregationalism. Congregationalism has both a passion and a genius for this service. No other denomination — not even the body which puts all its stress of activity on culture and humanity — approaches Congregationalism either in eagerness or capacity for educational enterprises. The great Chicago Challenger, who picks out a struggling but worthy institution of learning, and says he will give one dollar to aid it if all the rest of the world will give three, bestows his large benefactions on Congregational schools, for the reasons, as he avows, that Congregationalists have reduced the business of establishing and conducting educational institutions to a science and know exactly how to do it. Two hundred and fifty years of eminent success in this line, with such institutions in the East as Williams and Amherst and Holyoke, and with such institutions in the interior as Marietta and Oberlin and Olivet and Beloit and Carlton and Iowa, and with such institutions on the Pacific Coast as Pacific University and Whitman and Pamona, — these most recent creations of Congregational enterprise and benevolence, — as object-lessons would seem abundantly to justify the inference drawn by Dr. Pearsons.

The bearing of all this on the part which Congregationalism has had in the making of the nation is evident. The influence which the adherents of the Congregational faith and polity have exerted along educational lines upon the people at large has been not only great but very great.

For, first of all, it is to be remembered that the facts here indicated are not facts of the outside but facts of the inside of our national life. These facts do not stand for forces or influences which have been projected in upon the nation from some source foreign to the nation; but they are part and parcel of whatever has been or still is most vital to the nation, — marrow of its marrow, pulse of its pulse, life of its life. Eliminate from the history of Massachusetts or Connecticut what the schools which were started under Congregational auspices have been to these old Commonwealths, and there would be no Massachusetts or Connecticut as the world knows them. It was not merely that New England was influenced, and powerfully influenced, by Congrega-

tionalism; but for two centuries and more New England in its thought and laws and customs and institutions and policies was Congregationalism.

There was much shortcoming; there were periods of fanaticism and folly in her history; there were times when she went far astray from Plymouth Rock; but New England was a blossom of which Congregationalism was the bud. Every time New England reared a schoolhouse in some quiet village or at the crossing of the roads, with only farmers' homes to be seen here and there in the distance, or organized a grammar school or an academy, or laid the foundation of a college, she put Congregationalism on exhibition. New England expressed Congregationalism, and Congregationalism fibred New England. Nothing else — not her hard soil, not her tonic air, not her commerce, not her mills — has had so much to do with the inner life and shaping of New England as Congregationalism; and from the outset New England Congregationalism has stood for the New England schoolhouse.

But while in some sections of the land and at some periods in our history, there has been an identification of Congregationalism with the political life of the people so close that it could be said that the laws and customs and institutions of the people were not so much the resultants of the influence of Congregationalism as the direct outgrowth and expression of Congregationalism, it is yet true that in the way of simple, ordinary influence the outcome has been immense. The whole nation has been advanced in its conceptions of education and set forward in its educational policies.

This has come about partly in virtue of what the men and women of the Congregational faith have done, not only on their own native heath up amongst the hills of New England, but when they have gone abroad from the places of their birth and formed communities in other parts of the country.

As was intimated in another connection, one of the first concerns of the men who migrated from Connecticut to the Western Reserve was a college. Graduates of Harvard and Yale, and those associated with them in their new settlement, did not feel at home, even in the midst of all the beauty of the Ohio valley, until they had laid the foundations of the college. The Congregational elements in Illinois, Michigan, Wisconsin, Minnesota, Iowa, the Dakotas, Colorado, on the eastern side of the mountains, and in California, Oregon, and Washington on the western slope, have

illustrated the same spirit and have shown the same enterprise in the high business of education.

All this has told on other bodies and other communities — told most effectively — in elevating standards of education and promoting zeal, and in encouraging gifts in large amounts for schools.

But this is to touch the matter of the kind and extent of the influence exerted by our Congregationalism on the educational ideas and policies of the nation only on the edge.

In 1705 the Colony organized a school fund from the sale of lands. That is a little bit of a fact; but it is a notable fact. It was forerunner and type of much which was to follow.

When the immortal Ordinance of 1787, in which the great Northwest was solemnly dedicated to freedom, was passed, it contained these words: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." It was not an accident; it was not merely a part of the fitness of things; it was what preceding events and influences had made inevitable, that it should be a Massachusetts man — a man born into the inheritances and trained in the traditions of Congregationalism — the ever-to-be-remembered and revered Nathan Dane — who was chairman of the committee which framed that ordinance and secured its enactment into law. This question of education was one of the burning questions of the time. Only seven years before the passage of this Ordinance of '87, the old Bay State had put it into its constitution that it is "the duty of magistrates and legislators to cherish the interest of public schools, grammar schools, colleges, and universities." Washington, therefore, was simply echoing Boston; and Congress, through a clause in a fundamental law, was encouraging and enjoining just what the people of a New England State already had encouraged and enjoined in their own fundamental law. In all this there is something more, we may be sure, than a mere suggestive succession of dates. It is root and fruit. It is idea carefully nurtured in a narrow circle, suddenly emerging in a wider sphere and winning universal recognition. In estimating the value of that momentous enactment of 1787, stress has almost always, and very naturally, been laid on the check it gave to the extension of slavery. It is not the less remarkable, and not the less to be cherished, for the tremendous push it gave to the sacred cause of education.

Follow the legislation by Congress a step further. Reference was just made to the school fund created at an early date by the Plymouth Colony from the sale of lands. In the same year in which Dane carried through his great measure, Congress made provision for giving each State a square mile of land in every township for common-school purposes, and to entire townships, or seventy-two square miles, for the purpose of a university. This policy, started by the little Plymouth Colony and taken up at an early day by Congress, has been continued by the General Government up to this hour. What has been the result? President Adams, of Wisconsin University, estimates that not less than 150,000,000 acres of the public domain have been freely devoted to the ends of education. Neither France nor Germany covers so much territory. In consequence of this policy and of these ample provisions, the school statistics of 1890 show that within the United States there were almost 13,000,000 of pupils in our public schools.

Now, it is not egotism; it is not assumption; it is not to be unmindful of the splendid achievements of other bodies and of other communities in the field of education; but it is simple historic fact to state that the initiation of all this, and very much of the determination and energy which accomplished all this, must be credited to Congregationalism.

The influence of Congregationalism on the nation is not yet exhausted, nor is the work of Congregationalism on behalf of the nation yet completed. There is a service of protest against injustice and wrong in every form, and a service of positive aggression in the interest of integrity, and a fair chance for all alike, which remain to be rendered. So long as there is a child anywhere within the boundaries of our wide domain for whom no school is provided; so long as anywhere under the flag there is discrimination against men, not on the ground of character, but on the ground of race and color; so long as there is a community inside the sway of the republic, whether east or west, north or south, which tolerates lynching; so long as there are corporations chartered by our commonwealths whose skill in overriding the forms of law is equalled only by their insatiable greed; so long as what we are pleased to call city government is largely a mere beguiling euphemism for systematic thievery; so long as in any of the States of the Union men whose only qualification for office is the money

they possess can buy their way into the United States Senate; so long as there is a public opinion touching individual life, or home life, or business life, or social life, or political life, or the life of the nation at large, which is keyed to any lower note than righteousness — the righteousness which is not after the narrow and imperfect standard of men, but the high and enduring standards of God — Congregationalism will not be without a mission.

This nation has the finest field for development of any nation on the globe. Of all places in the wide world the work of Congregationalism can be done here with the least hindrance and the most help. It belongs to the men of our faith and order to see to it that the nation makes steady progress in all the elements which exalt a people in intelligence and purity and nobility of character.

INTERNATIONAL MISSION OF CONGREGATIONALISM.

ADDRESS BY REV. AMORY H. BRADFORD.

In February, 1861, Mr. Lincoln left his home in Springfield, Ill., to become President of the United States. On February 22, in Independence Hall, Philadelphia, he delivered an address in the course of which he spoke of the Declaration of Independence as follows: "I have often inquired of myself what great principle or idea it was that kept this confederacy so long together. It was not the mere matter of the separation of the colonies from the mother land, but that sentiment in the Declaration of Independence which gave liberty not alone to the people of this country, but hope to the whole world for all future time. It was that which gave promise that in due time the weight should be lifted from the shoulders of all men, and that all men should have an equal chance." Mr. Lincoln was never more truly a prophet than when he showed the relation of the Declaration of Independence to the world. Every nation and every institution have those who interpret their meaning narrowly and those who interpret it broadly. The former are sectarians in the church, and in the state they are absolutists and ultra-nationalists. Good causes are usually hindered by narrow interpretations, and advanced by those who have detected in them diviner meanings.

I am to speak concerning the International Mission of Congregationalism. Shall it be considered narrowly or broadly? If

Congregationalists glorify their past in order that they may build higher the walls which separate them from their brethren, the sooner they cease to be the better for themselves and for the world. The days of denominationalism are numbered. The old style of Christian who is sure of his sect but not sure whether he is a follower of Christ has had his day and must cease to be. Yet there is another side to this subject. The children of the Pilgrim Fathers, descendants of those who landed at Plymouth and of their brethren who fought at Naseby and Marston Moor, at Worcester and Dunbar, surely are to have some part in helping the triumph of the kingdom of God. The Pilgrims had a mission in their day, and their children have a mission in the present. Loyalty to our call does not imply that others may not have had clearer visions and ampler opportunities of service. What is the international mission of Congregationalism? There is but one mission for any church, whatever its name, and that is the promotion of the kingdom of God. In so far as it fails to do that it is no true church; in so far as it helps that cause, whatever its name or creed, it proves itself a part of the universal Church.

The Perpetuation of Puritanism.

The international mission of Congregationalism is not different from that of all the free churches. Our first business is to recognize that fact. This is already appreciated in England, where denominational lines are becoming obscure and where the unity of the "Free Churches" by a process of evolution is being swiftly accomplished. At the very beginning, therefore, I drop the word "Congregationalism," because in this connection it means nothing, and instead inquire concerning the international mission of the "free churches," which in this country include nearly all except the Roman Catholic and Episcopalian communions. The preservation and promotion of the principles of Puritanism is the distinctive mission of the free churches. This is not their whole duty, but it is what differentiates them from other branches of the church. Puritanism is far older than the desire of Henry the Eighth to divorce Catherine of Aragon in order that he might marry Anne Boleyn. It is older than Cromwell, John Robinson, and even Calvin. It had champions long before Luther. Puritanism has always signified reality, pure faith, pure worship, pure life. It has insisted that the vehicle of truth is of secondary

importance, but that truth itself is vital; that while religious profession is desirable, character and conduct are fundamental. It has waged a long war against formalism, and insisted that God is pleased only with a clean life and a holy purpose. The prophets were Puritans, but the priests were formalists. The apostles were Puritans; John Marsiglio, who wrote "The Defender of the Peace," a hundred years before Luther, was a Puritan. Savonarola, that incarnate moral sense, belonged in the same class. The heroic age of Puritanism in England was in the sixteenth century, when Cromwell once and forever made it evident that henceforward no external authority would be allowed in the realm of religion. It has required generations to demonstrate what now seems self-evident — that men have a right to do their own thinking and to worship God according to their own consciences. Puritanism puts emphasis on a few great principles, such as the sovereignty of God; the responsibility of every man to God alone for his religious faith; the church should be composed only of the regenerate; a regenerate people when they act together may always be trusted. These principles paved the way for civil and religious liberty. They took form in the American Republic; they forced the changes which have made Great Britain as free as any nation the sun shines upon; they created the ethical sense which is the real ruler of Great Britain and America; they inspire those to-day who teach that the state is as holy as the church; that it is as profane for a man of bad character to administer the affairs of the state as those of the church; that a foul man in a seat in Parliament or Congress is as unseemly as behind the communion table. Principles like these are held by others than those in the free churches, but they distinguish the free churches. While others put emphasis on liturgies, on an imaginary succession from the apostles, and base the validity of "orders" on the specific hands which were laid on a priest's head in ordination, free churchmen, in proportion as they are true to themselves, insist that the hands of a million bishops give no validity to any ordination where the heart is not pure, and that a vision of God and an appreciation of truth is in itself an ordination to a holy priesthood which no man or class of men should be allowed to gainsay. The Puritans insist on holy character; the liturgical churches exalt the ecclesiastical form. The Puritans put conscience above tradition; the liturgical churches, while not denying the authority of con-

science, assert the authority of the ecclesiastical body. The free churches insist that the Spirit of God leads men now as surely as in the times of the apostles or the fathers, and that every man with a pure heart may know what the Spirit teaches; the liturgical churches assert that the Spirit is operative through the church, and that its message is to be interpreted by the church. Puritanism has always made men of lofty character and of consecrated endeavor, men who have feared no ruler but God, and who were brave because they had heard a divine call. Without arrogating anything to our fathers or to ourselves, I affirm that the hope of a pure church and a pure state depends on the perpetuation and promotion of men of the Puritan type — those who can rule and dare not lie. The days of the few are passed. Democracy will be the political order of the future. The problems of the world are the problems of the many. When the people rule, nothing is so important as that they realize that there is one throne which can never be moved and one sceptre before which all must bow. Democracy with God will be Utopia; democracy without God would be pandemonium. Vox Populi becomes Vox Dei when the people fear God. Whence shall the laws for the new democracy be derived? They will appear to those who have learned by experience that there is a moral order, and that the Almighty is the All-loving too. The mission of the free churches is to Puritanize the democracy of all lands by holding aloft these truths: all are responsible to God; into the presence of God every man may come, and from him learn what to think, what to do, and how to rule.

Union of English-speaking Races.

The mission of the free churches is to co-operate with all who bear the Christian name in promoting the kingdom of God. Men of vision refuse to be kept within narrow lines. The old ideas of the church and of the nation are good enough for those who are still in the eighteenth century, but those who face the twentieth century are thinking of a church as broad as the kingdom of God, and a nation which knows itself to exist only to hasten that kingdom. The distinctive mission of the free churches is the perpetuation and promotion of Puritan principles, but it is their larger privilege to co-operate with all who have entered into an appreciation of Christ's purpose for the world. Here we are met by the

fact that the free churches have existence almost exclusively among English-speaking people. They are not found in large numbers in France, Germany, Russia, Spain, Austria, Italy; they are found in the British Islands, Australia, South Africa, Canada, and the United States. Their work, therefore, must chiefly be among English-speaking people. Ethnology has settled that point. What is their international mission? The answer is plain. In order that the kingdom may prevail they must seek to promote harmony and a willingness to co-operate in the interests of humanity among all who speak the English language.

It may be that we are too sanguine, but it is surely no spirit of boastfulness which leads to the conviction that the Anglo-Saxons hold the destiny of the world. Prof. J. R. Seeley, in his "Expansion of England," has said that in the future the globe will be dominated by three powers — Russia, Great Britain, and the United States. If that opinion should be verified the United States and Great Britain, with her colonies swiftly growing into empires, will act together in the interests of humanity; they can compel peace and cause the unity of the world to be no iridescent dream, but a near and splendid reality. Politics may divide, but it is the passion of Christ to harmonize and unite. As never before, English-speaking people are beginning to see eye to eye. They are learning what to forget and what to remember. Americans are forgetting George the Third and Lord North, and remembering Edmund Burke and Lord Chatham. We are reminded that Mr. Gladstone for a while doubted the strength of our republic; we forget the doubt which showed his humanity, but we cannot forget that the good Queen never wavered in her faith in our Union. Providence, during the past few months, has been swiftly binding together these two nations. It remains for men of Christian vision to make this harmony enduring, not that we may help one another against the world, but that we may join hands in leading the world toward unity and brotherhood. Politicians may advocate an alliance for conquest and defence; the Church ought to seek co-operation in the larger and nobler interests of humanity. The Anglo-Saxon people should move together. Their interests are identical. Language unifies more than blood. It means the same thinking. As a nation thinketh in its heart so is it. The people with the same language, the same history, the same literature, the same religion, the same great aspirations, and strong enough to do so, are

divinely called to banish differences and unite to promote the kingdom throughout the world. To uplift this ideal is the surpassing privilege of the pulpit. The pulpit is the throne of power in the free churches. It inspired the Puritan revolution. What would Cromwell have done without John Owen and John Howe? The pulpit supported the colonists in the days of our Revolution. What would Washington have done without Witherspoon and John Wise before him? Wendell Phillips and William Lloyd Garrison did much to overthrow slavery, but William E. Channing, Charles G. Finney, and Henry Ward Beecher were not a step behind those great leaders. The influence of the pulpit has not gone. When the world needs leadership in the ways of righteousness it still turns to the preacher. If these two peoples will bury their differences, and link hands for the peace and welfare of the world, the day will be near when one man's good will be all men's law. That gracious consummation the children of the Puritans can do much to promote.

The Unity of the World.

Slowly the fulness of our privilege is beginning to appear. We may help to bind the Anglo-Saxon people together, then to permeate them with the principles of Puritanism, that the democracy of the future may be a people fearing God and receiving their laws from him, to the end that the unity of the world may be realized both politically and spiritually. That is no idle dream. The world is actually coming together. Political unity is inevitable. For that the stars in their courses are fighting. Physical forces are devising implements of warfare which must soon make war impossible. Labor leaders are already declaring for unity among the nations. A Russian socialist recently said, "We are opposed to war between nations because we have a bigger war on our hands." When the people say that war must go, the nations will have progressed a long way, even though for a time the strife among classes is intensified. The growth of democracy will take care of that. The ballot will extract the sting from the labor controversy. Already groups of nations are combining. United Germany has taken the place of a divided Germany, and united Italy has succeeded a group of quarrelling Italian states. South Africa is being welded together; the constitution of the United States of Australia has already been adopted by two colonies, and soon will be adopted

by a third. Ere long there will be not only a United States of Australia but a United States of Australasia. Cables are making state secrets impossible. The world reads the same books, talks about the same news, is coming to see that it has the same interests. Demagogues protest, and partisans try to stir up strife, but no Canute can sweep back the waves of this tide. But when, by physical and economic forces, the nations are made politically one, when there is in fact if not in name something like a United States of the World, the divisions that separate men will not all be removed. Proximity does not compel harmony. Physics and political economy work no changes in character. Enemies are not made friends by being tied together. Nevertheless, the political unity is swiftly approaching, and it is ours to prepare its way by working for such co-operation among English-speaking people as will enable them to bear their part in hastening the still grander consummation which awaits the world. Our cry should be, Anglo-Saxon unity, not for Anglo-Saxons alone, but for the sake of all nations.

The Evangelization of the World.

Our final inquiry is, How may the free churches help to change mere political unity into actual international harmony? Education is required. Yes; division largely results from prejudice, and prejudice is always the child of ignorance. With knowledge prejudice usually disappears. Those who are insular and provincial revel in imagined greatness; those who know the world understand that no one nation has much reason to boast over others. When Americans travel they find homes as domestic, and liberty even more effectually safe-guarded in Great Britain than in this republic; in France they find more splendid art; in Germany an army which we could not hope to rival in a quarter of a century. They return with less bombast but more wisdom. They read about atrocities in Armenia, and denounce nations which do not interfere, but when they are reminded of the lynchings of thousands of colored men under the shadow of the Stars and Stripes they realize that those who live in glass houses should not throw stones. Education removes prejudice; it shows that there are two sides to most questions; that those who had been regarded as enemies were all along dearest friends. The mission of education is the destruction of prejudice. The Spaniards who went down in the bay of Manila

saluting their flag and singing their national anthem were brave enough to clasp the hand of brotherhood with Dewey and his men; the greeting of the Spanish admiral in the harbor of Santiago when he sent a flag of truce to Sampson to tell him that Hobson and his companions were safe showed that Spaniard and American might be brothers except for the accident of war. Men are men the world over. We must educate, educate, educate, until excuses for division have gone.

But contiguity and education cannot make friends of those who are hostile. In the ideal of the kingdom of God which is the culmination of the Christian revelation a time is predicted in which men will learn war no more because they have ceased to hate. Political and economic forces are securing political unity; but only moral forces can promote that spiritual unity whose realization will be the kingdom of God. Therefore, to the word educate must be added the stronger and more imperative word evangelize. Two great movements seem to be advancing together; one is securing the polical unity of the world by physical and economic forces; the other is the Church of Christ which, by its evangelizing agencies, is achieving spiritual unity. A traveller in New England tells of entering a prayer-meeting in a school-house in a rural district, and hearing a man whose hands were hardened by toil and whose language was none too refined praying for foreign missions. The writer added that the contrast between that humble man in the midst of the New England hills and the sweep and majesty of his petition that the whole earth might know Christ and the power of His redemption was positively sublime. The foreign missionary enterprise has not yet been understood. It is not a crusade to make Presbyterians or Episcopalians out of Buddhists and Vedantists; it is the proclamation of universal fatherhood and universal brotherhood; that the life of the universe and of the ages is the love which led Jesus to the cross; that time and eternity are in the hands which were pierced; and that whosoever will may rise out of sinfulness, insularity, darkness, into the very life of God.

The Church must educate. She understands that full well. Missionaries believe in education. A million pupils are in the mission schools of the world. But human nature needs not only education; it needs also regeneration. The nations will be brought together, but who shall teach individuals to love one another?

Brotherhood is the larger patriotism. It is a great thing to be an American, but it is greater to be a man. The love that will banish hate, and make of a united world the kingdom of God, will appear when men realize the truth of the Christian revelation. Let us cheer Dewey and Hobson, Sampson and Schley; let us cherish the memory of those by whom the union was established and by whom it was saved; but let no Christian ever forget that Livingstone and Mackay in Africa, Judson in Burmah, Carey in India, Barnum and Grace Kimball in Turkey, Verbeck and Eliza Talcott in Japan, were the heroes and martyrs in an even grander war.

The necessity of the evangelization of the world is daily becoming more imperative. Secularism and paganism are in the wake of progress. A united world with no fatherhood and no brotherhood would be anarchy. Others will push commerce; selfishness will promote education; but the Christian church alone recognizes the importance of evangelization, for it alone deals with man as a spirit and appreciates the value of a soul. Not to win proselytes to any name, even though that name be dear to us as Christ's; not to induce acceptance of any creed; much less to change Buddhist bigots into Christian bigots, are we commissioned; but we are called to preach a personal God — the Father Almighty; to teach men to love one another with the love which was in Christ; to make the future democracy a brotherhood by helping every individual to realize that every other man is a child of God, and that the interests of one are the interests of all.

Conclusion.

Thus I interpret the mission of Congregationalism in the modern world. As the lines between the nations are going down, so the lines between the sects are disappearing. Many have not yet discovered that, but they will wake up some fair day and rub their eyes in amazement as they see how far they are left behind. No denomination now holds anything which it regards as essential to Christianity which is not also held by every other denomination. Prophetic spirits in all churches are coming together for the common work. They do not forget the past, but they remember that they are facing the twentieth century, not the eighteenth. They are not so anxious to be where the fathers were as to have the spirit of the fathers. They have learned that the mission of one

church is practically the mission of all churches. Congregationalism has but one distinguishing international duty, and that it holds in common with all the "Free Churches." It must keep alive the spirit of Puritanism — the spirit that dares to go into the very presence of the Almighty, and stand by what is there heard, even though the world opposes; the spirit which insists that church and state are alike sacred, and that a holy God would have only holy men in positions of responsibility; the spirit which bows before truth and right and acknowledges no other authority.

Our membership is chiefly in English-speaking lands; therefore with all Christians in those lands we should endeavor to promote Anglo-Saxon unity, to the end that divisions and antagonisms among nations may disappear and there be at last a united world.

But propinquity does not necessitate unity. Nations will be harmonious only when individuals are loving. Individuals will be loving only as they appreciate their common relationship to God. The united world will be crowned with the glory of the kingdom when the message of the Gospel has been heard and heeded among all nations, — when men have learned to love one another in the spirit of the Christ.

The memorial to the good Prince Albert in Hyde Park, London, is more than a monument; it is a prophecy in bronze and gold. On the four corners of the foundation are symbolic groups representing the continents, Europe, Asia, Africa, and America; above are other groups representing art, literature, music, and mechanics. Above them and around the pediment in *bas relief* is a procession of artists, scholars, poets, historians, musicians, discoverers, warriors, sailors, philosophers, and statesmen, representing those who have made Britain great and added lustre to the achievements of man. Above them is a bronze figure of the Prince; and at last, above all, the consummation of all, the glory of all, is the cross. That statue is a prophecy. The continents and the nations are swiftly becoming one; physical forces, and the intellectual forces of art, literature, music, science, are making unity inevitable. Whether it will be a blessing or a curse depends on whether the rule of might and greed are succeeded by the sway of the Prince of Peace. It is our matchless mission and our peerless privilege to do a little toward crowning the united world with the cross of redeeming love.

REPORT OF TREASURER SAMUEL B. FORBES,[1]

From July 31, 1895, *to April* 30, 1898.

Receipts.

Balance of cash on hand July 31, 1895	$789 88
Received from the local bodies	29,111 00
Collected for advertisements unpaid, between 1885–1895	1,450 00
Received for current advertisements	1,778 84
for Year-Books sold	179 06
interest on deposits	52 72
Borrowed to pay current bills	9,370 00
	$42,731 50

Disbursements.

Paid Alfred Mudge & Son, bills for printing	$17,983 12
Henry A. Hazen, salary	4,125 00
for vital statistics	340 00
clerical assistance	559 95
expenses of committees	103 25
J. H. Ross, for press work	100 00
bills at Syracuse Council	78 50
telegrams	44 35
assistant secretary	30 55
postage	31 50
stationery	15 00
advertisement in *Congregationalist*	8 20
other items of expense	14 00
Samuel B. Forbes, salary	687 50
for travel	50 60
postage	12 94
printing and envelopes	6 27
express	60
William H. Moore, salary	200 00
for travel	47 62
postage	2 08
telegrams	1 42
stationery	91
express	30
protested draft and expenses	276 83
express on Year-Books and Minutes	3,552 37
loans and interest	9,996 78
Returned to Security Fund	1,900 00
Balance of cash on hand	2,561 86
	$42,731 50

Security Fund.

Remainder of Security Fund, July 31, 1895	$128 10
Balance of loans from Security Fund paid	1,600 00
Interest accumulated	21 54
Total	$1,749 64

Hartford, Conn., May 10, 1898.

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AUDITOR'S CERTIFICATE.

I hereby certify that I have examined the books and accounts of Rev. Samuel B. Forbes, treasurer of the National Council of Congregational Churches of the United States, and have found the same to be correct, showing a balance, April 30, 1898, of two thousand five hundred and sixty-one dollars and eighty-six cents ($2,561.86), which is deposited with the Connecticut Trust and Deposit Company, Hartford, Conn., and a balance on the same date of the security fund, of one thousand seven hundred and forty-nine dollars and sixty-four cents ($1,749.64) deposited in savings banks.

DAVID N. CAMP, *Auditor.*

HARTFORD, CONN., May 11, 1898.

REPORT OF THE FINANCE COMMITTEE.

To the National Council of the Congregational Churches of the United States:

The report and statements of your treasurer, Rev. Samuel B. Forbes, for two years and nine months, ending April 30, 1898, have been referred to the finance committee for examination and report.

They would approve of the report as made, and would be glad, if time allowed, to repeat almost *in extenso* the report made at the last council in 1895. The committee unanimously agree that the ministers and congregations should be urged to make prompt payment of the annual allotment of two cents per member; so that the treasurer of the Council may be in possession of funds to meet promptly the small charges made upon him for the expenses of the Council. This Council has been reminded by the statements of the treasurer, of the difficulty in securing loans, in order to make payment for bills incurred by order of this Council, and that, if the small allotment of two cents per member were paid promptly by each of the churches or associations to their State treasurer, he would be able to pay to the treasurer of this Council the money which is necessary for its work. We therefore urge that attention be directed to the matter, and request that each

church and pastor shall see that the small amount asked for be cheerfully and promply contributed, and having considered the memorial from the general conference of Connecticut and all other data presented to us, they would recommend:

First, that the Council authorize the treasurer to urge upon the state treasurers the necessity of taking immediate action to collect and promptly forward their dues to the treasurer of the National Council.

Second, that the annual per capita call upon the membership of our churches for the next three years be two cents per member per year, and also that an extra call of half a cent for one year, 1898 to 1899, be made to pay the expenses of the International Council, to be held in 1899, the same as recommended by the provisional committee.

Third, they recommend that authority be given the treasurer, together with the registrar, to charge off such uncollectable dues as have been of long standing.

All of which is respectfully submitted.

G. HENRY WHITCOMB,
CHAS. W. OSGOOD,
GUILFORD DUDLEY,
A. S. BURWELL,
A. B. MEAD,
Committee.

REPORT OF THE DIRECTORS OF THE TRUSTEES OF THE NATIONAL COUNCIL.[1]

Inasmuch as the trustees of the National Council can do business legally only in Connecticut, where their charter was obtained, they, for convenience of administration, and in accordance with their by-laws and good legal usage, have appointed themselves a board of directors with power to hold meetings and do business when and where occasion may require, and have instructed said directors to report for the trustees to the National Council.

We have no trusts except for ministerial relief, and of the accounts of these trusts we present the following summary for the period covered by this report, namely, Aug. 1, 1895, to April 30, 1898, — two years and nine months.

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RECEIPTS.

Remainder, July 31, 1895, namely, income	$209 73	
and general account . . .	1,270 61	
		$1,480 34
Land by deed, estimated		100 00
Interest on current deposits		204 22
Gifts for immediate use		381 15
Income of Knowles fund		$897 35
For reinvestment		5,550 27
Bequests		9,448 92
Income of special fund		9,486 09
Churches and individuals		30,646 77
Total		$58,195 11

Deducting remainder of July 31, 1895, and also amount received for reinvestment, $7,030.61, makes the net receipts for the period $51,164.50, as against the net receipts of the preceding three years, namely, $72,521.42.

Offerings came from various sources as follows: —

Alabama,	$7 01	Montana,	$16 40
Arizona,	68 45	Nebraska,	244 80
California,	54 10	New Hampshire,	927 02
Colorado,	57 53	New Jersey,	725 44
Connecticut,	4,362 80	New Mexico,	3 10
District of Columbia,	8 69	New York,	1,786 28
Florida,	30 49	North Carolina,	41 00
Georgia,	31 75	North Dakota,	9 35
Idaho,	1 00	Ohio,	593 18
Illinois,	1,805 42	Oklahoma,	5 17
Indiana,	53 50	Oregon,	21 80
Iowa,	277 89	Pennsylvania,	919 33
Kansas,	200 58	Rhode Island,	761 04
Kentucky,	2 50	South Dakota,	98 00
Louisiana,	4 70	Texas,	10 00
Maine,	179 38	Utah,	2 26
Maryland,	120 36	Vermont,	1,715 85
Massachusetts,	11,841 81	Virginia,	14 60
Michigan,	12,112 08	Washington,	13 00
Minnesota,	512 69	Wisconsin,	541 48
Missouri,	320 01		
			$40,501 84

DISBURSEMENTS.

Taxes on land donated		$11 85
Returned to New Milford Savings Bank		20 40
Rent of safe		36 00
Returned to donors by request		50 74
Correction of error in account for immediate use		100 00
Donated land charged to real estate account		100 00
Expense on bond of treasurer		112 50
Advertising in Congregationalist		256 10
Reinvesting of Knowles fund		2,050 27
W. H. Moore, secretary of trustees, expenses, namely:		
Telegram	$0 10	
Notary public	0 25	
Meals	0 85	
Travel	11 01	
Postage	14 53	
	$26 74	
Expenses of directors	$76 80	
		103 54
S. B. Forbes, treasurer, salary	$1,300 00	
Expenses	69 46	
		1,369 46
N. H. Whittlesey, sec'y, M. R. C., salary,	$8,250 00	
Expenses	2,034 31	
		10,284 31
61 beneficiaries		10,466 07
Deposited in 47 savings banks in Connecticut,		27,500 00
Remainder, April 30, 1898, namely:		
Income	$712 47	
Special fund	5,046 40	
		5,758 87
		$58,195 11

ASSETS, APRIL 30, 1898.

Knowles fund.

	Market value.	
Chicago B. & N. first mortgage bonds, 5s	$1 05	$1,000 00
A. T. & S. Fe second mortgage bonds, 4s	88½	1,000 00
A. T. & S. Fe adjustable bonds, 4s	61¼	500 00

A. T. & S. Fe preferred stock, 5 shares, par	$100	$500 00
Kansas 4s, mortgage remaining unpaid		100 00
Kansas 4s, accepted for mortgage surrendered		1,500 00
Farmington, Conn., Savings Bank		2,500 00
Society for Savings, Hartford, Conn		$1,550 00
Savings Bank, Rockville, Conn		1,500 00
		$10,150 00

Ministerial relief fund — special.

Leavitt and Johnson Trust Co., 6s	$100 00
Donated land in Minnesota, estimated	100 00
Bonds of Middlesex Banking Co., Middleton, Conn., 6s	10,000 00
In Connecticut savings banks	84,000 00
Remainder with Connecticut Trust and Safe Deposit Co., Hartford	5,146 40
	$99,346 40
Total	$109,496 40

Or $27,916.06 more than July 31, 1895.

BENEFICIARIES.

In the period, Aug. 1, 1895, to April 30, 1898, orders were drawn for 61 beneficiaries, namely, 44 ministers, 817 widows of ministers, who were residing at latest orders as follows:

Alabama, 5; California, 7; Colorado, 1; Connecticut, 1; District of Columbia, 1; Georgia, 2; Illinois, 1; Indiana, 2; Indian Territory, 1; Kansas, 6; Louisiana, 2; Massachusetts, 6; Michigan, 5; Minnesota, 2; Mississippi, 1; Nebraska, 4; New York, 3; North Carolina, 1; Ohio, 2; Oregon, 1; Pennsylvania, 5; Vermont, 1; Wisconsin, 1.

The average aid for each was $171.57.

The first orders for beneficiaries were drawn Dec. 5, 1888. From that date to April 30, 1898, nine years and five months, we have aided 80 applicants; namely, 56 ministers, 23 widows, and one orphan daughter of a minister. At the close of our first report, in 1889, we had aided 10 applicants, 5 ministers, 85 widows; at the close of our second report, in 1892, we had aided in the interval 19

new applicants, 15 ministers, and 4 widows; at the close of our third report, in 1895, we had aided in the interval 22 new applicants, 12 ministers, 9 widows, and one orphan daughter of a minister; and at the close of this report we had aided in the interval 29 new applicants, 24 ministers, 85 widows, — thus making up the total of 80 aided applicants. During the last nine months, August, 1897, to April, 1898, 48 applicants have been aided, one of whom has recently died.

Expenses and Aid.

At our first report, in 1889, the expenses, including $64.17 for salary, were $115.81, and the aid $850. At our second report, in 1892, the expenses, including $400 for salary, were $1,035.73, and the aid was $1,919. At our third report, in 1895, the expenses, including $8,850 for salaries, were $11,578.63, and the aid was $5,331.42. In our present report the expenses, including $9,550 for salaries, are $12,161.91, and the aid is $10,466.07. For the whole period, Dec. 5, 1888, to April 30, 1898, the expenses, including $18,864.17 for salaries, were $24,892.08, and the aid was $18,566.49.

The increased expense noticed in the reports since 1892 has been incurred in connection with the employment by the Ministerial Relief Committee of an agency to secure a fund, and enlarged means for ministerial relief. This effort has been attended with such success that, as we have seen, the assets of the trustees for this twofold object now exceed $109,000.

We recommend that this report, when accepted, be referred to the Finance Committee for any action it may deem proper.

By order of the Directors,

WILLIAM H. MOORE, *Secretary.*

Auditor's Certificate.

I hereby certify that I have examined the books and accounts of Rev. W. H. Moore, Secretary of the Trustees of the National Council of Congregational Churches of the United States, and have compared the payments made with the orders and vouchers for the same, and have found them to be correct.

David N. Camp, *Auditor.*

Hartford, May 14, 1898.

"IS THE FEDERATION OF PROTESTANT CHURCHES PRACTICABLE?" [1]

REV. FRANK T. BAYLEY.

A strange question after nineteen Christian centuries. That it needs to be asked is a shame to these churches. That it is being asked with deepening earnestness is cause for hope.

More than eighteen hundred years ago, Paul wrote to Christians, "Ye are the body of Christ." And now we are asking if it is practicable for the members of Christ's body to work together, to be vitally co-ordinated for his service.

Let us consider for a moment what is involved in a negative answer. The human body is an organism in which many and various members are built up by indwelling life into a composite, harmonious whole. The body is one, its composite nature appears only upon analytic examination. But its unity is vastly nobler than that of a stone. It is the unity of many diverse parts, pervaded and controlled by indwelling life, all the members co-ordinated and co-operative.

There could be no finer illustration of a federation than the human body. And this is the symbol used of the Spirit to suggest the relations of all Christians to each other and to Christ. The church is the body of Christ; all disciples are members of that body and of necessity members one of another. Now, the purpose of the human body is to serve the indwelling spirit in its earthly activities; to be the medium of its manifestation and the instrument of its work. If the symbol has any meaning, we must believe that the church is called to serve Christ as the instrument of his earthly activities. It is to manifest him; it is to do his work.

What, then, does it mean if we say that the co-ordination of our Protestant churches is impracticable? Nothing less than this: either that our churches are not a part of the body of Christ, or that Paul was mistaken; his noble and most suggestive figure was but a fine bit of rhetoric, like some of our after-dinner interdenominational speeches.

If truth compels the conclusion that Christian co-ordination in

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Christian work is impracticable, let us at least be honest before God and men. Let us be done with humbug and plainly confess that we have no oneness in Christ Jesus. Then may the whole church fitly cease preaching, hang its head in the silence of shame before a Philistine world, go into penitential retreat, and pray God to have mercy upon it. Then is the question of the hour, not the salvation of the world, but the salvability of the church.

There are, indeed, tremendous difficulties in the way. Some great-hearted Christian leaders are despairing of federation; one of whom, after years of experience in philanthropic and Christian work in a great city, writes me: "It is impracticable. Denominational leaders do not really desire it. No one of them is willing to give up anything for the sake of comity. The blank, blank, and blank churches especially [this is not profanity, brethren, though one might be tempted] stand more and more by themselves."

I can sympathize with his despairing grief. I remember going to a bishop of the Methodist Church to ask his co-operation in securing interdenominational comity in home missionary work only to hear him say: "It is understood that a Methodist preacher will put in a Methodist church wherever he can." And when a joint meeting was secured, a representative of another denomination said to us all: "If my church had no reason for being but the reaching of the unevangelized, we should cease to have a warrant for existence. But our work is among the churches, and so we feel at liberty to go anywhere." This is the denomination that a few years ago employed, in a Western State, three "debating evangelists," whose sole business it was to visit every town where a Sunday school or church was being established and endeavor to organize one of their own. "*Prey* one upon another," may well be the motto of such a church. I recall, too, the plain statement in the *Independent* a few months ago by the national secretary of the Baptist Home Missionary Society. After referring to the presence in very many western communities of scattered Baptists, "sometimes," as he says, "only one individual or one family; sometimes half a dozen, sometimes a hundred," he uses these words: "Manifestly, the society cannot be expected to say to these earnest souls: 'No; don't organize a Baptist church. If there is any other church near by, associate yourselves with the Presbyterians, the Congregationalists, or the Methodists. They are all Christians. The work is one; there is no essential differ-

ence; don't overchurch your village.' This would savor of suicide; and the society is not ready to commit hara-kiri."

I am loath to speak these things, brethren. But if we are after the truth, we ought to go to the bottom. There are hard facts in the way of federation; these are examples. None of us ought to throw stones. But it ought to be known everywhere that the Congregationalists, though by no means faultless, are striving against the divisive and wasteful tendency of excessive denominationalism. Where the blame lies for its maintenance, the world ought to know. Any denomination should be held accountable for a refusal to attempt denominational comity. In the name of God, why should any Christian church refuse even to confer with other churches for the purpose of promoting such comity in the home missionary field? Yet, when in 1892, the representatives of the home missionary organizations of the Baptist, Congregational, Episcopalian, Methodist, Reformed, and Presbyterian churches were invited to such conference, only the Presbyterian, the Reformed, and the Congregational representatives responded, the others declining. It ought to be said that the agreement entered into at that conference between the denominations represented has been both honored and greatly useful. But "where were the nine?"

Even a hyper-sectarian leader is not beyond the saving grace of God. But one feels like crying out, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shalt be destroyed."

But though profoundly impressed with the difficulties in the way, I answer our question in the affirmative. Federation is practicable. Faith, the mother of Hope, is never born of sight, nor does it ever grow by the contemplation of things as they are. The only question for us is, "What is the will of God? And how shall we serve his purpose?"

Federation is practicable, for it is necessary. The necessity one may read in the signs of the times, the nature of things, and the express teaching of our Master. It is coming, brethren! I see the lions, — but I believe in God. God can even Christianize his own church.

It may help our study of the matter if we note carefully just what is meant by federation. Precisely what is involved in it?

We must especially ask as to its relations to the existence of denominations.

Denominationalism is a very large fact in the present situation. For my part, I have no doubt that denominations will continue indefinitely. There is much to justify their existence and their continuance. They are by no means wholly evil; perhaps not evil at all, essentially. Denominationalism had its rise and finds its warrant in the sacred principle of individualism. It is an incarnation of the right of private judgment, of personality; a blossoming of the tree of liberty. It is a part of the great movement of differentiation which has been indissolubly bound up with human progress. God, whose stars differ one from another, did not mean his church to be a museum of apes and parrots.

Denominationalism is well mated with the principle of variety in human nature. God has made us to differ in opinions, tastes, affinities; and there is no reason why churches should not crystalize about different poles of attraction, provided, only, that, like the wise stars, they acknowledge the mightier sway of the central Sun.

Certain denominations have a particular historic justification in that they rose as witnesses of slighted truth. Despite the judgment of some of our fathers, truth is bigger than Calvinism. And when Calvinism belittled truth and imperilled man by its partialism, Arminianism was born,— no bastard either, but a home-born child with a splendid mission.

Denominations have this farther use, that they stir lazy churches through emulation. Some churches need to be scared into activity by rivalry. Many a Congregational church has wakened as from the dead when a church of another denomination came in. More than once since he used them in Canaan has God made hornets his ministers; though that hardly justifies his ministers in being hornets.

Evidently, much may be said for denominationalism. But the pendulum has swung too far. Sects have sprung up like mushrooms on a dungheap. The noble principle of individualism has degenerated into a pigmy self-assertion, squint-eyed and short-sighted. Christians have disputed over the tassels of ecclesiasticism while the forlorn world shivered for want of the warm robe of the love of God for us all. Churches have been rent over microscopic details of posture and clothes while despairing men were

crying, "Is there any God?" and heathen have been worshipping a cow. Shibboleths fit to amuse a lunatic have become walls of division, loop-holed for the benefit of dissenting brethren.

And all this in a church whose Master prayed, "As thou hast sent me into the world, even so have I also sent them into the world." "Go ye into all the world, and preach the gospel to every creature."

And what of the future? Is all this to continue? In the name of God, no! But what then? Must denominations cease to be? Sometime, perhaps, but not yet. They are for the present a necessity. How, then, shall we escape the sin, the suicidal folly, the monumental disgrace of the present condition? We must tack ship. Human progress has been upon diagonals. Splendid advance have we made upon the tack of individualism, and the whole world has been in our company, — that part of it, at least, that has been going forward. But we need to come to a new view-point, or at least, to a new emphasis. We must open our eyes to the lesson of the natural world and of history, that diversity is in order to unity. There is a larger unit than the individual. Society is looming upon the horizon. Differentiation is of God, a law of progress every where. Obedience to it is essential. And its splendid fruit is seen in the wealth of modern individualism. But co-ordination is equally a divine law. He who ordained variety ordained unity in variety.

Here is the point of sight in our problem. To-day is the wedding day of those noble partners, Individualism and Co-operation. They are contrasted principles and they have often seemed antagonistic. But they are foreordained to partnership, like the forces centrifugal and centripetal which jointly keep in order the stellar household: opposites, indeed, but not antagonists. We might have known it long ago, had we but read the old Book with vision. We are members one of another; the members have each its own office, yet are they but one body. Yet how blind have we been, and disobedient!

The mutual relationship of these two forces, individualism and co-operation, is a mighty truth just emerging upon the horizon of our time, like a star in the twilight, trembling into visibility. The discovery and the utilization of this truth are to do more for human weal than the finding and the harnessing of the flashing potencies of the thunder cloud. We used to prate of equality as

the social ideal; and there are those still prating. But progress is by differentiation, not by enforced similarity. The human body is more than the mushroom because of differentiation. The one, an aggregation of similar cells of similar functions; the other a microcosm, a little world of diverse parts, each with its own office, but all vitalized and co-ordinated into a perfect unity. The similar and the differentiated compare as the sand heap and the watch; as the community of savages, where all think the same thoughts and do the same thing, and the modern city, with two thousand trades represented in its directory. But the emphasis of to-morrow must be not upon the individual, but upon society. A developed individualism must blend into a divine socialism, the socialism of justice, love, mutual help, common service — a socialism which is the outgrowth of a common life.

We stupid Christians need to learn that differentiation is not disintegration. We need to read on our knees Paul's twelfth chapter of 1st Corinthians. We have gained liberty, we must go on to unity.

Federation, then, is not incompatible with the maintenance of denominations. It does not interfere with their creeds, their autonomy, or their special work. It is a co-ordination of the members of the body of Christ for common work. A federation is "a compact for the maintenance of joint interests or common service; an alliance for the promotion of common objects." We have an example in Great Britain and her colonies; more notably, in the Federal Union of the United States — self-governing, independent States, united in a nation that has borne the storm and stress of more than a century and come to a greatness prophetic of yet greater destiny.

We naturally ask, "Why is a federation necessary?"

I. Consider the economic reason.

Economy is good management, a wise handling of resources. And good management avoids waste; makes every bit of resource tell. So we have the two-fold meaning. Economy is a divine quality. He who could multiply loaves had the crumbs saved. In all the vast multiplicity of the divine operations there is nothing lost. Everywhere is the conservation of energy, though it be the energy of omnipotence. God is the great economist, and in our modern emphasis upon economics we are but learning to obey his law.

Now, as a matter of management, look at the present method of denominational work. It is fearfully wasteful of men, money, time, and service. There is an overlapping which makes the church ridiculous The situation may be fairly suggested by the following quotations: —

"In 1892 a special committee of the Presbyterian church reported to the General Assembly, having gathered facts from four states, one in New England, one in the central west, and two beyond the Missouri. Here are specimens: two towns with a population of six hundred each, with five and four denominations respectively. 'We have generally in our towns one superfluous church and pastor — one struggling organization whose hope is in the misfortune of a sister church.'" (Note the words, brethren. Such a church, watching for the overthrow of a sister church as a source of its own advantage, is too much like a shark following a boatload of shipwrecked sailors to be altogether Christian.)

A paper read before the Congregational Association of Eastern Washington reports: "Town of H., 500 people, 4 Protestant churches; C., 500 people, 4 churches; S. and E., each a population of 150, and each with 2 churches and a third not fully organized. Similar conditions are the rule in small towns."

A home missionary in Florida writes: "The simple, naked truth is that every year thousands of dollars are wasted in planting and sustaining churches for which there never has been nor ever will be the ghost of a chance of ever coming to self-support or any marked usefulness." A report from South Dakota says: "Communities of 500 do not average less than 3 denominations. One has 6 church organizations and 5 church buildings. They are all beggars."

How does that look from the business standpoint? Here is a practical test. Put the church affairs of such a community into the hands of a receiver, to be managed on sound business principles, his only aim being — what we all profess — to bring men to God and right living; what havoc he would make forthwith of existing arrangements. He will squelch some of these "infinitesimal atoms of religiosity," just as a farmer weeds out the superfluous blades in a hill of corn. In the place of several struggling, feeble churches, each succeeding, with home missionary aid, in half starving a pastor, he will seek to develop one or two strong, effective churches, holding forth essential Christianity,

manned and equipped adequately to grapple with the local work. In a word, he will undertake consolidation or federation. The business world would unanimously approve. The chief difficulty would lie in the zeal that substitutes denominational propagandism for Christian love and sound sense.

I welcome the letting in of light upon the present abominable methods of denominational polychurchism. May the day hasten when givers large and small will refuse longer to support them. They ought to be choked to death in the noose of twisted money-bags.

We might as well face the fact that present competitive methods are contrary to the business sense of our time. They should make us ashamed in a world where unification is the dominant note. I know well enough the mischief of commercialism rampant, with its disregard of humanity; but the principle of combination stands approved. It is the perfecting counterpart of that splendid individualism which has done so much for the race. The curse is in the selfishness which wields the weapon — the weapon is a conquering sword. Combination and co-operation are to rule the world, and when dominated by the spirit of Christ they will make the world a social paradise. It is for the church to Christianize them, but this it can never do until it respects and obeys them in its own affairs. To-day the church is sick with *locomotor ataxia*, a disease characterized by the want of co-ordinating power over the voluntary movements. And so it goes hitching along the King's highway, a laughing stock to the Philistines.

II. A second reason for federation is suggested when we consider that wastefulness is by no means the worst result of the present competitive system. Its deepest curse is in its influence upon the church and the onlooking world.

Sectarianism is the worst and the wickedest of heresies, — a rending of the body of Christ. Under the present system we not only fail to unite our forces against the tremendous power of evil; we actually antagonize each other. It were bad enough were every colonel, captain, and lieutenant to insist on conducting a separate campaign against the foe. But how much worse when they turn their guns each against the rest! God forbid that I should bring railing accusation against my brethren. There is, I know, a deep and growing sense of our unity in Christ, with much of mutual love and fellowship. But we fail at the crucial point. Chris-

tian union is but a name unless it involves co-ordinate and co-operative relations in our common work. Let us not shut our eyes to the dreadful history of rivalry, jealousy, and unseemly striving; of counterbidding, of desperate resort to the chromo method, of appeal to denominational pride, of the magnifying of shibboleths into battle cries, of the substitution of the support of the church for the saving of men, — a history that must have saddened heaven. Who can estimate the reactionary influence upon the churches: the narrowing of thought, the embittering of spirit, the moral dulness and spiritual blindness, the dearth and desolation that have followed? What wonder if the Holy Spirit has fled in grief? Or that the so-called "revival" campaign has but effected a spasmodic, galvanic activity in dead churches and the gathering of a few recruits to keep up the unfraternal strife?

And while thus the herdsmen have quarrelled, "the Perizite and the Canaanite dwelled in the land," — and had their opinion of it all. What wonder if the Sunday preaching of the Gospel of love has had small weight with them?

Oh, brethren, the world still waits for the only apologetic which Christ ever emphasized, in his prayer "that they may be one in us, that the world may believe that thou has sent me." Accursed be this rampant spirit of separatism that denies the Master's prayer while it calls upon his name; that has gone on rending and rending until the world marvels over 12 Presbyterian bodies, 13 kinds of Baptists, and 17 species of Methodists in these United States! And between some of them, as Dr. Carroll says, "there is no difference which a title could be framed to designate." How sorely the church needs the gift which the colored preacher called "the gift of sanctifigumption."

And now, if we will but listen to Christ's prayer for his church, we shall come to the chief reason for joining hands with our brethren. This is the sublime, the compelling reason for federation, — it is the will of our Lord. His dying prayer was that we might be one in Him; not one in the Pope, which is the boasted unity of the Romish Church; not one in an earthly crown, which is the unity of the Anglican body; but one in Christ, our only head.

Federation would go far toward securing such unity; a unity after God's own pattern as he has shown it to us in his worlds; the blending of many differing parts, dominated by one indwelling life, into one co-ordinate, co-operative whole; the free play of

individualism co-existing with the majesty, the irresistible might of the greatest organism on earth, — the one church of the living God, the body of Christ.

But we are not restricted to an *a priori* consideration of this question. Federation is already more than a proposition, it is an accomplished fact in several quarters. Our brethren across the narrowing water are in the lead. Of the movement in England the Rev. Hugh Price Hughes says: "It is the most important and hopeful ecclesiastical movement since the disruption of the sixteenth century. It will save Protestantism and the British Empire." In a personal letter he adds the astounding statement that a committee appointed to prepare an orthodox, evangelical catechism covering the whole sphere of divine truth, has, after laboring for two years, "practically completed such a catechism, to which catechism Methodists, Baptists, Congregationalists, and Presbyterians have been able to agree without a single division. We have considered every definition of truth until we were able to agree without a dissentient vote in each case." Such a catechism is more astounding than a cataclysm. Somebody on that committee must have vast hypnotic powers. Or is the millennium beginning in England?

This movement, however, did not begin with an effort at catechism; but with the purpose of co-ordinating the Free Church denominations in Christian work. It respects the autonomy of each denomination and assumes no authority over any ecclesiastical body. Local councils are the working centres, made up of representatives from all the evangelical free churches in the community. These local councils are co-ordinated in the National Council, meeting annually. The third annual assembly, held this year, represented about five hundred local councils in England and Wales. Here is the map, the location of these councils marked in red. What a superb scarlatina, the finest "breaking out" imaginable! God grant it may be "catching" and become epidemic.

The scope of the movement may be inferred from these statements in the Constitution of the National Council: —

"The churches constituting the local councils entitled to representation on the National Council are the Congregational and Baptist churches, the Methodist churches, the Presbyterian church, the Free Episcopal churches, the Society of Friends, and such other evangelical churches as the National Council may admit."

The work of particular councils varies with the local needs, each being free to make its own plans Systematic study of local conditions, with the preparation of maps; the division of the community into parishes, with the assignment of each district to some church for house-to-house visitation and subsequent helpfulness; united communion services and weeks of special prayer; co-operation in securing law-enforcement against vice; united evangelistic efforts, or "missions"; the circulation of good literature; the instruction of the young in the principles and the history of our common faith; the systematic exchange of pulpits and the holding of public meetings in behalf of federation, — such are some of the things undertaken by local councils. The reports from many of them stir the heart like a drum beat! Very notable is the effectiveness of many efforts to bring to bear upon social evils the united moral force of the churches.

The movement commands the heartiest support of such leaders in the several denominations as Dr. Gibson, Hugh Price Hughes, Dr. Clifford, and our own Dr. Berry. Mr. Hughes writes me, "I believe nothing that I ever did in my life was so important as this." Our English brethren feel especially the need of such federation on account of the pressure of an arrogant ecclesiasticism, such as Americans can hardly comprehend. The response of the churches has been marvellous; and the movement has the *lift* of a rising tide.

Great interest was aroused in America by the recent visit of Dr. Berry, whose addresses on federation promise a notable harvest. Incipient movements towards federation are already on foot in several of our cities.

It is our joy to welcome to America, to this Council and to our hearts, a most worthy leader in this noble cause, Dr. Alexander Mackennal. May it be his lofty privilege greatly to stir our hearts to the emulation of the dear and honored brethren whom he represents.

Federation has already gained good ground in two notable instances in our own land. In the good State of Maine began, in 1890, a movement towards practical interdenominational comity in home missionary work. The suggestion came from a Methodist preacher who had not forgotten those ringing words of John Wesley, "I desire a league, offensive and defensive, with every soldier of Jesus Christ." The suggestion was made in the course

of a fraternal salutation addressed to the State Congregational Conference. It bore immediate fruit in an informal meeting of representative men of several denominations, at which a platform was made, embodying certain suggestions of practical work. This platform was carried to the next annual meeting of each of the denominational bodies, and by their responsive action there was formed the Interdenominational Commission of Maine. Its object is thus stated: "To promote co-operation in the organization and maintenance of churches in Maine; to prevent waste of effort and resources in the smaller towns; and to stimulate missionary work in the destitute regions."

As to the results, let me quote President Hyde, of Bowdoin College: "Each of the five denominations is fully, heartily, and finally committed to the principles of the commission. The work of the commission is a decided success. During the past year, for the first time in the history of religious work in Maine, there has not been a single case of encroachment by one denomination upon the rightful field of another. All five denominations were represented at the annual meeting, and not one had any complaint to make of any other. During six years, the commission has reduced to zero the numerous cases of encroachment and interference which were constantly arising before its formation." Time forbids a description of the methods of the Maine Commission. I hope many letters of inquiry will be addressed to its secretary, Rev. A. T. Dunn, D. D., Waterville, Maine.

A notable victory for federation has been won in New York City; though like Dewey's victory in Manila Bay, it needs to be followed up to be of permanent value.

Thirteen denominations and eleven other religious and philanthropic organizations have united in a city federation, whose object is, not to build up a church, but to serve the community; as their constitution puts it, "To bring to bear the organized intelligence and love of our churches upon the material, social, economic, civic, and spiritual interests of the city." Its methods are these: thorough investigation of various sections of the city, in co-operation with the churches of each section, to ascertain local conditions and to determine appropriate action; the co-ordination of existing agencies and the creation of new agencies where they are necessary, to meet the need.

Two Assembly districts have already been explored and most

admirable reports printed which give the social, economic, and religious status. The importance and value of such investigation in a community where in no less than seven instances three thousand people live — exist — in a single block is self-evident. This information is put into the hands of the churches. Each district canvassed is divided as a parish field among the co-operating churches. A calendar is given to each family visited, containing succinct information of each of the churches in the district, including Roman Catholic as well as Protestant, twenty-four in all, with statements regarding the public schools, kindergartens, night-schools, baths, libraries, dispensaries, day nurseries, offices of the Penny Provident Fund, employment offices, cooking classes, social settlements, Young Men's and Young Women's Christian Associations, industrial schools, and the like, with extracts from the City Sanitary Code; the whole concluding with an invitation, in the name of the federated bodies, to the use of any or all of the opportunities described. How vastly superior such an invitation to the fragmentary, hap-hazard, competitive, and contemptible efforts of denominational advocates, each crying,

> "High church or low church,
> My church or no church,"

Let us lift up our eyes! While we are debating its possibility God is showing us in actual demonstration the federation of the churches, accomplished thus in two typical fields. Maine stands for the great open country where the work is chiefly in towns and villages, and where the Christian use of home missionary aid is a leading question. New York is a type of the communities where vast populations surge and swell like hungry seas, clamorous against the shore. These different conditions have been met by differing methods. Much has been accomplished, though the time has been so short. And the largest value is the educational.

The case of New York city has special evidential force as proving that practical co-operation is possible where formal union is most unlikely. For in that city the Protestant Episcopal churches are leaders in the work of federation.

A movement for federation in foreign fields is not improbable. Consolidation and co-operation have already made some progress here and there. And now we read with deep and thankful joy that the Presbyterian Mission Board, contemplating entrance into

the newly-opened field of the Phillipines, votes to confer with other denominations with a view to joint action. It was but yesterday that Japanese Christians, seeing the headquarters of fifteen different and non-co-operative sects in the square of Tokyo, wrote to America, "Don't send us any more kinds of religion!" Truly, the world moves, and it is God who moves it.

I seem to hear the wild refrain of the old Jubilee song, "De Gospel train is movin'! Git on board, git on board!" Federation is not only practicable, it is essential, it is imminent, it is begun!

Federation is God's law of accomplishment, written alike in the human spheres of production, distribution, and manufactures; of philanthropy, sociology, and politics; in the history of nations and in the starry heavens. The stars in their courses fight against us if we do not obey. Differentiation has done its work, and unification is the dominant note everywhere. We may still dwell, like ancient Israel, in tribal camps; but when the central tabernacle, with its Shekinah glory, moves, we must all march behind it in rank and column. And how gloriously it is moving to-day, summoning the Israel of God to take the world for Christ! Fall in, brethren! Fall in!! Denominations? Yes, let them continue for a while. But let the church be an Israel, not a host of isolated Ishmaels, the hand of each against all the rest. God has already brought much to pass. It is a day of theological calm. No need now of a sect to defend Free Will against Sovereignty! God has led us by different paths to the height where these two join in one, and the larger vision silences the old controversy. We are agreed upon liberty; let us agree upon love! It is time to show the scoffing world that the life which differentiates co-ordinates. Let us have done with the wicked folly which fights the brethren and helps the devil; which more and more is sure to alienate our best men from a ministry of competition, to shut the hearts and the pockets of open-eyed givers, and to make the Gospel of Love a mockery. Let us be done with the denominational emphasis and give Christ his place.

When Hayden painted the triumphal entry of Christ into Jerusalem he got Landseer to paint the ass's colt on which the Master rode. When the picture was finished, there was little praise of the Christ, but the ass was hailed with plaudits. We have made the asses's colts more prominent than the kingly Christ. May God forgive us.

Most of all do we need to see the face of our King, to have the heart of Christ. Return, O Christ, to thy people! Shine upon us! Burn out of our hearts the narrowness, the coldness, the bitterness, the selfishness, and pride! Make us one in the love thou bearest to us; one in love to thee; one in love to the world thou hast sent us to save!

Then shall men say: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice *together* shall they sing: for they shall see eye to eye, when the Lord returneth to Zion."

HOW TO SAVE THE PROPERTY OF DISBANDED CHURCHES.[1]

A PAPER BY REV. IRVING W. METCALF.

More than fifty-one million dollars is the latest reported value of the houses of worship, parsonages, and invested funds owned by the Congregational churches of the United States. Secretary Hazen's report shows two hundred and seventy-seven churches lost from our roll since our Council three years ago. Ex-secretary LeRoy Warren recently said that half the Congregational churches organized in Missouri are now extinct. In Ohio, one hundred and sixty-two churches are known to have died, though, by the once widely fashionable practice of ecclesiastical transmigration, the Congregational souls of some of them now dwell in tenements of Presbyterian clay. Secretary Moore says that within the past two hundred years, the Congregational churches of Connecticut have lost approximately a million dollars by neglect of business precautions.

The question with which this paper deals is of great practical importance to all denominations which have an independent form of government for local churches. Baptists and Disciples, as well as Congregationalists, are perplexed, as to how to secure for denominational uses in perpetuity property once given to a church. For churches which have a centralized government it is less serious. For example: all Methodist Episcopal church property, and its

[1] Page 31.

proceeds, if sold, are held "in trust for the use and benefit of the ministry and membership of the Methodist Episcopal Church in the United States of America," subject to the Discipline of the Church as from time to time declared. Catholic bishops hold the legal title to all church property in their respective dioceses, and leave it by will to their successors. In some States the bishop has the right to become a corporation sole.

We rejoice in the generous polity of Congregationalism and in the confidence which it placed in the divinely guided wisdom of its members in things temporal as well as spiritual. If the members of a Congregational church by a majority vote change their polity and name and ecclesiastical connections, or for the sake of the Kingdom merge themselves in an existing church of another name and order, and make one strong church in place of two feeble ones, there is no ecclesiastical law in Congregationalism which forbids them to take their church property with them. So long as the property is still doing effective service for the Kingdom — and especially if it is doing more effective service, though under another denominational name — the real intent of the general trust is not violated. "If so be that Christ is preached," is the decisive test.

Civil courts have decided that no State Legislature has the power to authorize by statute the transfer of property from one denomination to another, but they have also decided that "the property of purely independent churches, which are controlled in their management by a majority of voices, if there be no specific trust involved, in case of controversy will be given to the majority of the members, and in such cases the courts will not even inquire as to whether there has been any change in the religious views of the congregation." (Roberts, Laws relating to Religious Corporations, intr. page xv.)

This paper does not for a moment advocate any attempt to bring back to Congregational uses property which a majority of church members may have taken with them, and which is now in the active service of the Kingdom under another denominational name.

But it is not a mark of narrowness for one who believes that the free polity of Congregationalism will always have a mission in our country, when he gives or bequeathes money to a Congregational church to provide that it shall always be used according to Congregational methods in spreading the gospel of Christ. And any changes which may come in doctrine or polity in the course of

years can be adequately provided for by such a plan as Hon. Warren Currier wisely devised to protect his own and other gifts made to Congregational churches in St. Louis; he provided that the property given should be held in trust for the church so long as it should continue to be an evangelical Congregational church, associated with other Congregational churches represented in the National Council of Congregational Churches of the United States. "In case said church shall be dissolved, or abandon the faith and ecclesiastical order recognized in said Council as evangelical Congregational, then the title of said granted premises shall pass to and vest in the Congregational Church Building Society." And this suggests incidentally one important reason for the continued existence of this National Council: without in any degree sacrificing the independence of our churches, — it may make our fellowship visible and permanent. When a man whom the Lord has entrusted with wealth wants to continue the trust after he dies and have his money keep on doing good perpetually in the Congregational way, the existence of such a central organization as this National Council and such a society as the Church Building Society gives assurance that his wishes can be carried out, and furnishes a strong inducement to give to his own church.

The best time to secure the property of a disbanded church is before that church is born. Let the church receive its property under conditions which will not in any way hamper its active use, but which will preserve it for Congregational uses if ever the church shall cease to be.

Nearly all that part of the $51,000,000 of Congregational church property which has been given or loaned through the Church Building Society is protected by its trust mortgages. In several of the newer States this covers nearly every church. And under the same mortgage are wisely included many thousands of dollars given directly to these churches by donors who wish their money to be thus protected. We have not criticism but commendation for the thorough business methods of that society. What a splendid showing of money saved and again and again reinvested was made in Secretary Cobb's report yesterday and appears in those seventy-one eloquent pages in the July "Quarterly." It is the hope that this discussion will result in measures by which, as a denomination, we shall secure some property which for lack of just such wise methods is now lost or idle, and shall also protect from

such loss in the future much property now owned or hereafter to be acquired by churches of our order.

All of our extinct churches at some time had money given to them, and many of them were at their death the legal possessors of more or less property. By proper legal means, at least a part of this property can be recovered and again brought into active religious use, even though these particular churches cannot be brought to life again; and it will be proposed in this paper that this Council shall take definite steps toward this desirable end.

It is not in any covetous or sectarian spirit that such action is proposed, but simply as a plain duty long neglected. As a denomination we have not fulfilled our trust, and so much of concentration or federation as may be necessary to prevent this unpardonable waste of the Lord's money is certainly consistent with our Congregational liberty and is a responsibility which we cannot evade.

A Congregational church can do what it pleases with its own, subject only to the laws of the State. At least one Iowa church in its articles of incorporation stipulates that if it ever ceases to be a Congregational church, its property shall revert to the Iowa Home Missionary Society. And a California church, evidently fearful of its denominational future, provides that in the case of its apparently anticipated death, its property shall go to the Woman's Christian Temperance Union.

In a western State whose laws do not treat church property as a trust accountable to the courts, a struggling church with generous help from the leading Congregational church in its own city, and from many others, and with help from the Church Building Society, paid for a church property. But the church did not prosper. After a time its membership became very small — but its property largely increased in value. The church property was sold, the legal claim of the Church Building Society was paid, and the substantial remainder, representing all the money generously given by other churches and all increase of value was divided between the four surviving members for their personal benefit and profit, and they then joined churches of other denominations.

The legislature of Ohio, some years ago, passed a special law authorizing the township trustees in a particular county to advertise and sell an abandoned church property and turn the proceeds into the township treasury.

There is a church which last year gave $863 for Congregational benevolences, though it has *not* a member residing in the town where the church building is located. It has held no services for many years. But one surviving trustee, who lives in another town, rents the church building to another denomination, and contributes the rent, together with his own generous personal gifts, in the name of the long-dead church. Being dead, it yet giveth, and its benevolent gifts are the largest *per capita* of any church in Ohio.

A strong church in one of our larger cities a little while ago discovered a long-lost deed which helps in assuring its title to property once occupied, but later given up. Carelessness in keeping church records and neglect to record the deed caused the loss of the property for twenty years. But energetic prosecution of the church's legal rights by later church officers will probably bring back to the church property now worth twenty-five thousand dollars.

In a suburb of the same city was a church property which had not been used for fifteen years. The officers of the local City Missionary Society found enough surviving members for a legal meeting. By due process of law the property was deeded to the society, to be used for a new church in another location not far away. It was recently sold for five thousand dollars.

In another Ohio city, thirty years ago, a Congregational church, once fairly prosperous, became discouraged and disbanded. It sold its property, honorably paid its debts, and by consent of the Court of Common Pleas gave the remaining four thousand five hundred dollars to the American Congregational Union, to be held in trust for any future Congregational church in that city. Twenty years later such a church was organized, and the money was promptly returned by the Building Society without interest, according to the terms of the trust. For twenty years the society had wisely used the income; then the principal came back intact to the city where it had been originally given and to the uses which its original donors intended.

In a Michigan town, recently, a church disbanded, and in accordance with then existing law the local Congregational Association voted that the proceeds of the sale of the church property should be given to Olivet College.

In New York State, under then existing law, the Church Building

Society recently gained legal possession of the property of two abandoned churches and gave the proceeds of one to the New York Home Missionary Society and turned the proceeds of the other into its own treasury for use in that State.

The officers of the Illinois and New Hampshire Home Missionary societies have endeavored to secure laws giving them the right to take possession of abandoned church properties, but in both these States such laws have been declared unconstitutional. In Illinois the secretary writes that the society is able to save about half the property of dying churches by securing a deed to the society before the church dies. And Massachusetts is obliged to rely upon similar ante-mortem persuasion.

Dr. Wm. Henry Roberts, the well known stated clerk of the Presbyterian General Assembly, has prepared a volume entitled, "Laws Relating to Religious Corporations," which I commend to all our ministers and church officers, and which would make an admirable text book for special study in theological seminaries.

Existing laws vary greatly in different States, and in many cases they have been drafted by men with very slight knowledge of church affairs. Michigan at one time provided that abandoned Congregational church property should revert to the Congregational State Association. Later, all laws affecting churches were repealed, and all such matters were left in lamentable confusion. A New York law, originally secured at the instance of our Church Building Society, fell into the hands of men unfamiliar with Congregational usages. It constituted the Church Building Society the "*governing body*" for the Congregational churches in the state of New York, and gave it authority to declare extinct any Congregational church which had less than ten members and had held no services for three years. The society was empowered to take possession of the property of such churches and use the proceeds for Congregational Church Building purposes in the state of New York. Later, the law was amended to provide that a church about to die might vote to transfer its property to any Congregational Society organized in New York.

Maine has a better law, and, in accord with Congregational usage, making a council of the vicinage the deciding authority as to when a church is extinct, and permitting the property of such a church to be conveyed to the Church Building Society in trust for use in that state.

Alabama makes abandoned church property revert to the state. Arkansas vests it in the state till the legislature meets. In the District of Columbia it reverts to the donors, their heirs or assigns. In Georgia, the Court appoints a receiver to distribute the assets. Virginia expressly refuses to incorporate any churches or religious societies, and provides that all church trustees shall be appointed and removed by the civil courts. In Kentucky, abandoned church property vests in the county seminary, or in the county court, for the benefit of the common schools of the county. In New Hampshire and Maine and Massachusetts, pews in so-called proprietary meeting-houses are personal property and can be attached and sold. Such meeting-houses may be sold and the proceeds divided among the surviving members.

In New York and Ohio and several other states no church can sell or mortgage its property unless it first obtains permission from the Court of Common Pleas. Ohio provides that the property of an extinct church may be sold by order of court, and the proceeds held for ten years by the trustees of the local religious body to which the church belonged. If within ten years the church is not brought again to life, the money becomes a part of the funds of the local body for use within its bounds.

Missouri and several other states have practically no laws protecting church property.

Within recent years, in several of the older States, the State Home Missionary societies have secured legislation authorizing them to receive and hold in trust church buildings, parsonages, and invested funds for particular churches. In Vermont churches which are weak and growing weaker are encouraged to deed their properties to the State Society. The charter of the Connecticut Society has been so enlarged that it can hold such property to the amount of three hundred thousand dollars. It is required by law to render to the General Association an annual report in detail of the income, and expenditure and investment, of these funds, which are included in a separate department called Special Trusts. The Maine Missionary Society holds in similar trust $10,112.46 for ten churches.

These and similar facts concerning our State and National societies show how, through these societies, our churches may guard funds in perpetuity for denominational uses. The Otis and Swett and Hand and Stickney legacies show the confidence which

careful business men have in the integrity and permanence of these societies, and they suggest some reasons for the recommendations which will follow.

We cannot attend to these property matters in denominational mass meeting; we do not need to wait for a referendum; but we can commit to societies which have had large experience in just such lines, whose success is evidence of their ability, and whose integrity needs no endorser, — we can commit to them the task of looking up all idle or lost property and using all available persuasive and legal means to bring such property back again into active Christian work. And we can ask them to give to all our churches the benefit of their experience in devising ways of protecting perpetually for denominational uses all property once given to our churches in trust.

The first duty is to ascertain the facts, and this will be a work of time. Under intelligent and experienced guidance it can be done effectively in every State. We do not need to create new machinery. Our societies rightfully ask our churches for large and increasing gifts. Such great city problems as secretary Clark outlined in his address last night demand an increasing amount of such work as can only be carried on by large endowments. Our Congregational business men are becoming more wealthy and more generous; more and more they are coming to regard all their own property as held by them in sacred trust; in selecting agencies to continue their work after they are dead they want reasonable certainty that their money will be held as a perpetual trust, administered with economy and faithfulness, and the church of the living God, with the societies which it is divinely guided to establish, has the first claim to the honor and responsibility of administering such trusts.

Inasmuch as the Congregational Church Building Society and the Congregational Home Missionary Society, with their competent legal advisers and their extended experience in nearly every State, are well equipped to ascertain the facts as to church property now idle or lost, and to initiate such legal or other action as may save for Congregational uses such property as can be saved, we recommend, —

1. That the secretaries of these two societies be requested by this National Council to act as a joint committee to undertake this important work.

2. We recommend that where funds so secured cannot be wisely used in the localities where they were originally given, the money be turned into the treasuries of these two societies for the general church building and home missionary work of the denomination.

3. We recommend that this joint committee seek the advice and co-operation of officers of other denominations having independent government for their local churches, and endeavor to secure in each State such legislation as shall enable independent churches legally to preserve church property for denominational uses.

4. We also recommend that, if practicable, our National and State Home Missionary societies, in granting aid hereafter to churches, arrange for some legal claim to the property of aided churches, by which all or a part of the money thus granted may be returned to the societies, if churches shall disband.

5. We urge upon individuals making special gifts directly to churches which also receive aid from the Church Building Society, to provide that these gifts be included under the society's trust mortgage. We call the attention of churches not aided by the Building Society to the importance of preserving their property for Congregational uses by similar legal safeguards. And we ask this joint committee to prepare legal forms which may be used by churches which desire thus to protect their property.

6. We ask this joint committee to report at the next meeting of the National Council what shall have been done in response to these recommendations.

THE SITUATION IN UTAH.[1]

AN ADDRESS BY REV. PRES. WILLIAM S. HUNT.

I think it is true that the purposes of the leaders of the Mormon church have not changed to any great extent, but the question comes, Are these leaders to determine the future of Utah? I do not think so. Webster, Clay, Calhoun, in 1845, were called our great leaders, but we all know that they did not direct the course of this nation. Those whom we call leaders seldom lead. Wendell Phillips was fond of quoting from Lowell these lines: —

[1] Page 26.

"Truth forever on the scaffold,
Wrong forever on the throne;
But the scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own.

There is a spirit and undercurrent that determines the future, and in Utah that undercurrent is better than the spirit of the present Mormon leaders.

And now I wish to speak briefly of Utah's physical resources.

No state in the Union has more varied products. The valleys are exceedingly fertile and especially adapted to fruit raising. The mountains, which a man from the eastern and middle states would count worthless, furnish excellent pasture for great numbers of cattle and sheep. Already there are six hundred thousand acres of improved land valued at $24,000,000, and more than a million head of stock feeding upon the mountains. Yet we are but beginning to develop our resources. Large tracts of farming land which could easily be brought under cultivation are still untaken. The mining industry is hardly begun. Her mineral wealth is varied in kind and almost unlimited in extent. Her coal, iron, sulphur, salt, and lead fields seem inexhaustible, while in gold and silver she promises to rank next to Colorado. In considering the future of Utah we must also remember her climatic conditions. Without fear of dispute it can be said that the general climate of Utah is not surpassed by that of any state in the Union. The variation of temperature, while much less than in the eastern or middle states, is sufficient to give us the four seasons. In Salt Lake City there is not a day in the summer so hot that a drive of ten miles will not bring you to a spot so cool that a light overcoat will be acceptable. I mention these conditions because they make it certain that Utah is not to be a tenting place, but the home of a great people. Rarely is one who has spent a year or more in Utah satisfied again to make his home in the eastern or middle states.

This, then is a glimpse of Utah. Her people, religious by nature, are struggling toward the light, but are still in bondage to a system which was only too firmly welded upon them by forty years of isolated life. What do they need? It goes without saying that the need of every people is spiritual life. If you could sweep from this little earth all the material wealth that the long

centuries have produced, but leave it inhabited by men of better purposes than we now have, and of equal intellectual powers, a century and a half would suffice to give us larger and more fertile fields; cities more beautiful and more substantial, better means of communication, and a far happier civilization. On the other hand, should all that centuries have produced remain, but the remedial agencies now at work be stayed for half a century, life would become unendurable. There is nothing so profitable in the long run as righteousness; spiritual life is the basis of all prosperity. From whatever standpoint you look at it, the need of the world is spiritual life. Surely, to one who looks out upon the world from the Christian standpoint, and whose desire is to bring the best things to all, that is the fundamental need of the people of Utah. The question before us is, How can we help to increase this spiritual life?

Utah has a population usually estimated at two hundred and seventy thousand, two hundred thousand of whom are Mormon. They cannot be reached by the ordinary method of church work. The main influence of the church in Utah has not been in converting individuals, but in elevating the entire body of the Mormon people. In the past six years the character of the Mormon religious services has been much improved, and this has been due to the spiritual character of the worship in the Evangelical churches. The individual Mormon it has been very difficult to reach through the ordinary channels of church work. More effective in this field than any other work undertaken by the Christian church has been the work of the Christian school. We have mentioned the influence of the school in changing the attitude of the Mormon people toward the Gentiles, and in securing a public school system, but it has done much more than that. It has reached the individual more frequently than any other force. I have been in Utah now six years, and I have not met a single individual who has come out of Mormonism and come into a clear, definite, active Christian life, except as he has come through the influence of the Christian school. The method of work in our schools is not to combat or even to discuss the doctrines of the Mormon church but rather to present the truth from innumerable points of view. No antagonism is aroused, and by and by, standing in the light of that truth, they must renounce the grosser Mormon doctrines. You have gained nothing when you have put a man on

the defensive; you have done nothing when you have destroyed his faith in Mormonism; you have done everything when you have made it so light about him that he can see things as they are.

The Christian school has also a very helpful competitive influence. No school can give the best intellectual, moral, and spiritual culture without having its influence upon the scholarship and spiritual life of other schools and of the community in general.

It seems absurd for a young man like myself to speak to this Council of the influence of the Christian college upon the life of our nation, and yet I fear the Congregational churches are forgetting the place which the Christian academy and college have occupied, and I believe must continue to occupy, if our nation is to do its best work. There is a sentiment among Christian men in favor of the state school to the exclusion of the denominational school. Such men as Prof. R. T. Ely, of Madison University, are saying that it is time for the Christian people to endow state institutions rather than denominational schools, and then to use all their influence to make these institutions all that they should be in the line of moral and spiritual life. We, of course, want to use all our influence to make these state institutions all that they should be, but there is a question as to how we can best accomplish the desired results. I cannot think that these men have counted the entire cost. Do you know how many of the active Christian workers of our country have had their training in our definitely Christian schools? If you should take from our missionary forces all those who have received their training in some Christian academy or college you would destroy those forces. If you should take from the ministry all those who have been trained in such schools you would not have men enough left to man the pulpits of our great state. If you should take from the church workers and givers all those who have had more or less training in definitely Christian schools you would almost destroy the power of the church. The time has not yet come to give up definitely Christian education. These schools are the right arm of the church; especially are they the right arm of the Congregational churches. Further, I wish to say that in no way can we do so much for the state school as by maintaining the Christian school. How much of that which is best in our state universities is due to the fact that they have had to compete with colleges and universities founded with the one purpose of breathing into the world the life of Jesus Christ; and could I grant that in

the eastern and middle states the time had come when the state institution could supply the demand for higher education, that condition does not prevail in Utah.

If we had men like Presidents Northrop and Angell by the score waiting at our door to take their places at the head of our state institutions, and to stamp their life upon our students, political conditions are such in Utah that they would not be eligible to the position. We, in Utah, need spiritual life. The most effective way of helping the people to that life is the Christian school. There is not in Utah a foundation of a hair's breadth for an educational institution that is not definitely Christian, or that magnifies denominational tenets, but for a school that seeks to give the best mental culture and at the same time to lead its students to a simple faith in God and the final triumph of righteousness, there is an imperative demand. All the conditions that have justified the existence of the Christian academy or college in our older States exist in Utah, and in addition to these conditions we must remember that two hundred thousand of her people are under the influence of the Mormon church, and that that church has its hand upon all public institutions. I speak what to me is self-evident when I say that there is no section of our great country where the need of firmly established Christian schools is so great, or where the future of the state depends so much upon them. They must be institutions well equipped for their work. We need no Chicago University in Utah, but we Congregationalists do need three academies and one college. There are in Utah five schools that claim to do college work, — Brigham Young Academy at Provo, Latter Day Saints' College in Salt Lake City, Brigham Young College at Logan, the Agricultural College at Logan, and the state University at Salt Lake City. Three of these are Mormon church schools, two are state institutions, and at the head of all of them are men of the Mormon faith. With these in the field we need not say that our schools must be all well equipped if they are to do their work. A little college that conscientiously limits its expenses to four thousand dollars a year cannot do the work that needs to be done, nor can it do a work that represents the educational work of the Congregational churches. We need an institution that would command the respect of any community, east or west. With such an institution we shall do a great work for Utah. From its halls shall go forth those fitted for life's work,

who, by the blessing of the Almighty, shall purify life's ways and lighten her burdens. For such an institution where shall the people of Utah look if not to the Congregational churches, — those who boast themselves the spiritual descendants of the Pilgrims and Puritans?

UNITING MORAL FORCES IN ANTI-SALOON WORK.[1]

BY FRANK FOXCROFT.

To unite the moral forces in any community for practical work against the saloons it is essential, first of all, that there shall be a real subordination of all side issues. If the churches take the initiative, as they ought to, it must be without any manifestation of the denominational spirit. The churches should lead in all moral reforms and should have an active part in all movements looking to better government, but it must be without any suspicion of an attempt to promote denominational or personal interests. More than one promising reform movement has gone to wreck because some well-known seeker after notoriety had contrived to put himself at the head of it, or because some church organization, distinguished for its ingenuity in advertising, was too prominent at the launching.

When we talk of a union of churches in work of this kind, it must be understood that we mean a real church union. (Sometimes, when the phrase is used, we shall discover, on examination, that what is in view is a union of the churches of one denomination, or perhaps of those of denominations commonly classed as evangelical, or perhaps of all Protestant churches.) A real union of churches implies a union of all churches, non-evangelical as well as evangelical, Catholic as well as Protestant. If all the moral forces are to be brought together, there must be room on the common platform for the Catholic priest and the Jewish rabbi as well as for Protestant pastors of every name. And why not? The thing to be combatted is the common foe of all churches and of all moral movements; surely it is poor strategy to fight it with divided forces.

Moreover, if the overtures for concerted action against the saloons come, as they are likely to, from a Protestant church or churches, they must be made without any appearance of a patronizing spirit. If it has been your fortune, as to some extent it has

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been mine, to become acquainted with Catholic priests in the prosecution of work of this kind, you have ascertained that in many particulars they are surprisingly like other pastors. They have the same solicitude for individual members of their flock; the same desire to have temptations removed from the path of the weak; the same wish to promote the moral interests of the community. What Protestant church has more boldly and uncompromisingly declared war against the saloons than the Catholic church in its great council at Baltimore? What Protestant church has any more effective machinery ready for the prosecution of work against the saloon than the Catholic church, in its Total Abstinence societies, which of late years have pledged themselves not only against intemperance, but against the saloons which create intemperance? What a waste of moral forces there is in any community when this powerful agency is not enlisted in co-operation with the Protestant churches to do what may be done to drive the saloons out. Approach the Catholics cordially, in the spirit of goodfellowship, and you will often be surprised by the promptness of the response. If at first there is reluctance, the result of long neglect and distrust, it is more than likely to yield after a while.

But there must be a frank recognition of reasonable prejudices and a sanctified common sense in dealing with them. I have known a hopeful movement for united action against the saloon, under the local option system, to come to nothing, because the managers of a public meeting to which Catholics had been persuaded to come insisted on Protestant devotional exercises at the opening. They could not understand why the Catholic priests should take offence at so small a thing; but if the conditions had been reversed and the priests had insisted upon the celebration of the Mass, they would themselves have been highly indignant. Surely it would have been better, on such an occasion, that the Protestant prayers should have gone unsaid and the Protestant hymns unsung, than that the Catholic brethren should have been alienated and led to feel that they had been entrapped.

Not only must denominational peculiarities but individual hobbies be subordinated to the common work. There are two classes of men who should not be put upon committees in union anti-saloon work: the first is the ornamental class, selected because their names look well and are thought to impart a distinguished air to the movement; the second is the men of one idea, the cranks, to

use the common term, who are not well disposed to any reform which is not brought about in their particular way. Such men repel and alienate, and if they must have a part in the organization, they should be kept at the rear, and gagged on occasion. I have known men of this kind who would not vote against the saloons, under local option, because they thought that prohibition ought to be engrafted upon the constitution of the United States. Until or unless that practically impossible thing could be accomplished, they were apparently willing that the local saloon interests should go on unchecked until the crack of doom.

The aim immediately in view in anti-saloon work will vary in different communities, according to different systems of legislation. In most instances, I believe it will be found best to take first the law as it stands, whatever imperfections it may have, and see what can be done under it, before agitating for something more stringent. There are three reasons for this. The first is that you have a strong conservative element with you, regardless of moral questions, when you appeal for the impartial enforcement of existing law. The average American is a law respecting person, who believes that statutes should be obeyed. A second reason is that by this course, you avoid divisive discussions as to what shall take the place of existing law. As soon as that debate begins, you will find yourselves arrayed in hostile camps. Some will want this; some will want that; some will have still different propositions; and the saloons will flourish while those who should wage war against them are angrily debating different measures for their extermination. A third reason for testing the existing law thoroughly before demanding a change is, that the demand for a change, if it proves necessary to make it will come with greater force and will be far more likely to be heeded if the inadequacy of the existing restrictions has been plainly demonstrated.

The laws of the several States which deal with the regulation of the liquor traffic fall into three general groups: prohibitory laws, which wholly forbid the sale of intoxicating liquors for use as a beverage; general license laws, which impose certain restrictions, more or less rigorous, but essentially uniform throughout the State; and local option laws, which submit to the voters of a town, county, or district the whole question of licensing the sale of liquor within their limits.

Under the first-mentioned system, that of absolute prohibition,

whether by law or by constitutional provision, the first end in view in any organization of moral forces against the saloon will be the thorough and impartial enforcement of the law. That laws do not enforce themselves we are sufficiently aware. That officers of the law often wholly ignore laws with which they happen not to be in sympathy, or which they find it inconvenient to enforce, we also know too well. Often anti-saloon workers will find their hardest work cut out for them in communities in which, theoretically, the saloon does not exist. Under the prohibitory system, there is a strong, persistent, and often an organized pressure on the side of How-not-to-do-it. The moral forces of the community must organize to bring a stronger, counteracting pressure on the side of How-to-do-it. Derelict officers of the law care very little for prayer meetings, or temperance addresses, or edifying resolutions at local or county conventions. They need to know that if there is a "saloon vote" which will be cast remorselessly against an officer who antagonizes the saloons, there is also an anti-saloon vote, equally resolute and more formidable, which will make his tenure of office very precarious for an officer who does not do his duty. In extreme cases, it may be wise to form a Law and Order League, to undertake prosecutions on its own account, and shake up the offenders against the law by bringing to bear upon them a force which can neither be bullied nor bribed. But the way to the enforcement of law through such organizations is beset with difficulties. It may often happen that the best way will be the organization of a Law Enforcement Association, not to enforce the laws itself, but to stimulate and encourage the authorities to do so. Such an organization should be able to enlist the larger portion of the law-abiding citizens of any community, since it stands on the simple principle that existing laws ought to be enforced. It will find its work as a kind of organized interrogation point with reference to what is going on. It will assure the authorities of strong and influential support if they do their duty, and of just criticism and condemnation if they do not. It may serve as a means of communication between the public and the authorities, collecting, sifting, and transmitting to the authorities information as to violations of the law; and also, from time to time, communicating to the people what the authorities are doing. Temperately and wisely managed, such an association may become a terror to evil doers and a source of encouragement to those who do well. I venture

to say that there is no American community in which, through popular apathy, the enforcement of law has become a farce, and evils prohibited by the law have been tolerated and connived at, where such an association would not instantly arrest the most flagrant lawlessness and gradually correct that of a less overt type. The thing to do when there are grave abuses in the non-enforcement of law, is not to go about bewailing them, but to get together to end them.

In the second class of communities, those which are under a general license system, anti-saloon work will have two ends in view: it will first of all try to secure a more rigorous enforcement of the restrictions of the existing law as to selling on Sunday, selling to minors or to drunkards, selling after the prescribed hours, and the like, and it will press steadily for a gradual stiffening of the law, as experience shows what its weakest points are. I know that it is not an easy thing for a man who disapproves altogether of the principle of licensing the liquor traffic to bring himself to feel that he has any duty with reference to the enforcement of a license law. He may argue, with some force, that if grave abuses exist under such a system, it is for those who believe in the system, and not for him to try to reform them. But is a man really absolved from all duty with reference to public affairs because they are not carried on in his way? Must we wait until the laws are exactly what we think they ought to be before we make any effort to get from them the best results which they can yield? We may say that a license law is, in effect, a partnership with crime. Perhaps so; but if we look into it we shall find that the law contains some restrictions, the enforcement of which is for the good of the community. It is better, for example, that saloons shall close at a fixed hour than that they shall keep open all night; it is better that they shall be shut up on Sunday, even though the law permits them to be open six days in the week; it is better that saloon-keepers shall be punished if they sell to children or to persons already intoxicated than that they be allowed to sell without restraint to every one. If these and similar restrictions are in the law it is worth the effort to insist on their enforcement; if they are not in the law, it will be possible in most States to have them put in. If circumstances do not allow us to exterminate the saloons, it is something to harry them. Moreover, all such work is educational to the community. It opens the eyes of the public

to the fact that the respectable, law-abiding saloon-keeper is a myth, and that, however moderate and reasonable the restrictions which society puts upon the liquor traffic, they will be disregarded, and this exhibition of the prevailing lawlessness which characterizes the business prepares public sentiment for more rigorous legislation.

There remains to be considered the third class of communities, living under some form of local option, which submits to the voters under certain conditions the question whether saloons shall be authorized. There is much to be said for the local option system. It is peculiarly democratic, as it allows each community to determine for itself the policy which shall prevail within its borders. Where the system results in a vote against license we have ideal conditions for driving out the saloons, because the same voters who declare that they will not tolerate the saloons elect the officers with whom rests the responsibility of enforcing that declaration.

Under the local option system the churches, if they are ready to undertake to organize the moral forces of the community, have a two-fold duty: first, to secure a vote against the saloons, and, secondly, to promote a thorough enforcement of the local prohibition thus secured.

As to the first of these duties, the prime danger is that the movement will be hysterical and sporadic. It will not do to wait until just before the election, and then hold a few public meetings to portray the evils of intemperance, and to show by diagrams how alcohol works upon the human system. At such meetings are assembled, ordinarily, only the people who are already convinced, and they gather, very likely, from a stern sense of duty. To gain your cause, what you want is votes, and you must seek them as other people do who want votes. You must do as the political committees do. You must have your ward organizations and your precinct organizations; you must have campaign headquarters and campaign funds; you must make personal canvasses of voters; you must naturalize and register voters; you must print appeals and circulars and reminder cards; you must stir up the apathetic, convince the skeptical, man the voting places, and get your last man to the polls. All the time that you are doing these things you may have your rallies and public addresses, and work all the usual machinery of moral agitation, but never make the mistake of relying wholly upon such partial and sporadic agencies.

May I tell you briefly the story of a community which has tested the means which I have summarized above and has found them fruitful of the best results? I refer to the city of Cambridge, Massachusetts.

Cambridge is a pleasant suburb of Boston, the seat of Harvard University, and the residence of many business and professional men. But it is something more: it is a city of eighty-five thousand population, one of the chief manufacturing cities of Massachusetts, with large alien elements among its people, and not at all a city addicted to moral enthusiasms. Yet for twelve successive years the voters of Cambridge, Mass., have declared against the saloons. No-license has been well enforced, and the good results of the system are so apparent that hundreds of voters who formerly voted in favor of license now vote regularly on the other side.

How has all this come about? Simply by the application of practical common-sense methods to the local situation. Up to 1886, the license system had prevailed. In 1884, the majority on that side was over one thousand one hundred; in 1885, it was over five hundred. The saloons became more and more arrogant, as is their wont, and the evils of saloon government made themselves so manifest that many who had not given much attention to the license question perceived that the short way to get rid of saloon government was to get rid of the saloons. The sense of civic pride has always been strong in Cambridge, and that was appealed to. Advantage was taken of the indignation aroused by some proceedings of the city council in the interest of the saloons to begin a strong no-license agitation. A citizens' No-license committee was formed as the result of a meeting called by the churches and temperance organizations, and the movement thus launched has been sustained as a citizens' movement, carrying on its work by recognized political methods, the churches co-operating with but not controlling it. The citizens' committee has always been representative in the fullest sense, not merely geographically but in all other ways. Mechanics, business men, and professional men are among its members. About one third of its membership is made up of Roman Catholics, the rest of various kinds of Protestants. No differences of race, religion, politics, or social position have ever been regarded. No questions of local office or politics have been permited to divide its forces. It has kept the

single cause steadily in view. It won its first victory by an appeal to fair play. It argued that the city had made full trial of the license system, and had found out all that that system had to give, and that it was reasonable to try no-license if only as an experiment.

The no-license committee has carried on its work like other campaign committees. Each year it calls a general meeting of the no-license voters, to which it reports and from which it receives an election for the ensuing year. It outlines in advance the work of the campaign, estimates and apportions the expense, and collects the requisite funds by subscription. It spends from twelve to fifteen hundred dollars in each campaign, pays its bills as it goes, and has always carried over a balance for the opening of the next campaign. It prints a campaign paper which is sent to all the voters. It makes a thorough house-to-house canvass; it issues appeals to voters, and a special summons to those who failed to vote the preceding year. It naturalizes voters, when necessary, and looks after the registration of no-license voters. It arranges for rallies and speakers. It sends every no-license voter, the day before election, a card notifying him where he is to vote, and the hours through which the poles are open. Election day, it mans all the voting places with men to check the names of voters as they vote, and others to hunt up delinquents with carriages; and in the intervals between elections, it keeps up its organization for the purpose of keeping an eye on the enforcement of the law and communicating with the authorities when occasion arises.

The good results of the working of the no-license system are material as well as social and moral. The city has grown so rapidly in the value of its taxable property that the extra amount raised by taxation by reason of this increase is about four times the amount which could be realized from license fees, if the saloons were voted back. Yet the rate of taxation per thousand dollars has actually averaged lower during the no-license years than in the years when the city treasury was supposed to be enriched by the receipts from the sale of licenses. On the hard material basis, therefore, of dollars and cents, it has proved to be more profitable to refuse the license money than to take it. This is a point which it is important to emphasize, because often the most obstinate opposition which anti-saloon workers have to encounter proceeds on the ground that a community cannot afford to get along without

the license fees, whereas the experience of Cambridge proves that it cannot afford to take them. The rate of increase in the population of Cambridge has been almost twice as large in the no-license years as during the license period, and the number of new houses built annually has doubled. The net increase in the savings bank deposits is about four times as large as in the license years, and it is heaviest in the parts of the city where the workingmen chiefly live. It is noticeable, incidentally, that it is these parts of the city which show the steadiest gain in the vote for no-license; one such precinct in particular was carried for no-license last December for the first time in seventeen years; yet it was an exceedingly stormy day, and the vote in the strongest temperance precincts fell off. We have something like cause and effect in these two facts. It is because the workingmen are prospering under no-license, because their homes are happier and safer without the saloon in close proximity, and because the money which the workingmen used to spend at the saloons is going into the savings banks, that the votes of the workingmen, in annually increasing ratio, are being cast for no-license. In every campaign, a dozen or more of the largest manufacturing establishments in the city throw open their factories to no-license speakers during working hours, to give them an opportunity to present the no-license cause; and in this co-operation of employers and employed we have another striking illustration of the extent to which union has been secured between forces often at odds with each other. As to the moral improvement, the increased comfort in the homes and the diminution of disorder in the streets, there is practically unanimous testimony from employers, teachers, pastors, physicians, officers of police, and others who are in a position to know the facts.

Two years ago, Cambridge celebrated the fiftieth anniversary of its incorporation as a city. The most unique and significant feature of that celebration was not the display of trades and industries, though that was imposing; it was not the gathering of seven thousand school children; it was not the division comprising the Harvard boys, nor that devoted to the exhibit of the Manual Training School; it was the fact that Cambridge was able, two years ago, to give the world the spectacle of a city of eighty-five thousand people making holiday, and from sunrise to sunset, from the beginning to the end of the line, not a drunken man anywhere in sight. There were only six arrests for drunkenness in twenty-

four hours, and of those, five were of men who came over the bridge, drunk, from Boston.

Last year, with the ringing of church bells, with great public meetings, and the gathering together of ten thousand school children in May-day festivals, Cambridge celebrated another jubilee, such as no other city of its size ever had the chance to celebrate, — the completion of ten years of no-license through the voluntary action of its citizens. The second celebration furnishes the key to the character of the first.

With this concrete illustration of what may be done, even in a large city, when all the forces which should be agreed in opposing the open saloon are brought together, I will close this paper. Much has been said and written of what is rather vaguely called the "Cambridge Idea." No better definition of what it really is was ever given than that formulated by Dr. Alexander McKenzie at one of the jubilee meetings last year, when he said that "The Cambridge Idea is, WORKING ALL TOGETHER AND STICKING TO IT."

There is no copyright or patent upon that. There is no reason why it should not be widely adopted. So far as work against the saloons is concerned, why not make it the AMERICAN IDEA?

UNITING MORAL FORCES AGAINST THE SALOON.[1]

AN ADDRESS BY REV. HOWARD H. RUSSELL.

It is stated that some years after Gettysburg, one of the officers was asked: "Major, were you calm and collected at the battle of Gettysburg?" "I was calm," answered he, "but I had a leg in one part of the field, an arm in another part, a piece of an ear somewhere else, and could hardly be said to be 'collected.'" The temperance forces of the country have hitherto been thus scattered over the field, and the National Council of the Congregational Churches will have had a useful meeting this year if it helps to unite them.

It will be safe in the Portland Council to take three things for granted without much discussion; to wit: —

1st. The saloon is a serious evil wherever it is found.

2d. The saloon forces are well organized nationally and in each state, and if speedy headway is to be made against them the moral forces must be united upon some line of aggressive conflict.

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3d. The churches of the United States are the best organizations through which to work in perfecting such unification of the moral forces against the saloon. The Bible, the church's guide-book, is against the saloon, and no great power in history has antagonized another great power with such emphatic ultimatums as has the church antagonized the saloon — upon paper. If a method of unification can be found which the churches can co-operate in with propriety, then the hour is ripe for changing a mere paper-wad bombardment to actual assault against the saloon. Such a method has been found and successfully used in a local way at Cambridge, Mass., in the No-License League of that city, to whose work the opening speaker has referred. Such local work has been successful elsewhere. A state-wide organization has been formed in twenty states of our Union, with a salaried superintendent, in every case but one a clergyman, at the head of the organization. In December, 1895, a national league was organized with its aim and object to federate the various churches and other organizations opposed to the saloon. The state organizations have a variety of names, the majority being called "The Anti-Saloon League." The National organization is "The American Anti-Saloon League." From three States with affiliated organizations in 1895, there are now twenty States; and the various church bodies and other organizations auxiliary thereto have increased from thirty-six in 1895, to one hundred and sixty in 1898. Great impetus was given to the national league by the endorsement of the General Conference of the Methodist Episcopal Church in May, 1896, which approved its platform, and provided for the appointment of delegates to its national conventions. Several other churches have since then, as national bodies, taken the same action. This National Council of Congregational Churches has been invited and urged to take similar steps to co-operate in the work of the league. It will perhaps be using my time to the best advantage if I make plain the basis of constituency and method of the American Anti-Saloon League, that the Council may be aided in reaching a conclusion in regard to the question raised by the invitation to co-operate in the work of this league.

The American Anti-Saloon League is a federation of all churches and other organizations opposed to the saloon without regard to party or creed. The league is non-partisan in its methods, neither

antagonizing nor furthering any political party. It is thoroughly interdenominational, and has succeeded in enlisting Catholics as well as Protestants in many States. In its local and state-wide work the league seeks to improve the tone of public sentiment upon the question everywhere by agitational and educational methods. The league recognizes the fact that in its last analysis the question is a local one. Public sentiment rules as to the saloon in each locality, whatever may be the state law. The league, therefore, through pledge-signing, lectures, sermons, union meeting of churches, medal contests, and other moral suasion methods seeks in each community to build up and foster a strong and determined individual and public conscience against the saloon. Upon the side of legal suasion the league is conservative and flexible in its methods. We have come more and more to see that it is useless to attempt to secure law enforcement locally, and legislation in the state Legislature, any faster than the public sentiment will warrant. The league, therefore, adapts its efforts to making advances in prohibitive and restrictive laws, and their enforcement, as fast as the people can be brought to sustain the laws and no faster. These methods have met such favor among the various churches of the States where leagues have been formed that they are generally united in its work. For five years past these lines of work have moved aggressively forward in Ohio. The college faculty and business men of our Congregational centre, Oberlin, were instrumental in beginning the work, and it has since become State-wide in its scope and influence, thoroughly interdenominational in its comity, non-partisan in its political phases, and remarkably successful in its results. Almost forty thousand dollars were raised in a single year to promote its aims, and twenty-two persons in the headquarters, offices, and field gave their whole time to the work. Nine of the fourteen field secretaries were ministers of the Gospel from various denominations. The traffickers in liquor, both wholesale and retail, have become thoroughly alarmed, and with good reason. The laws relating to the question are in most localities better enforced than in the past. Four very helpful enactments have been passed by the Legislature, and against the opposition of the liquor dealers. The number of saloons has been reduced fifteen hundred and ninety. This is especially commendable when it is remembered that the saloons multiplied to the extent of twenty-three hundred and forty in the five years preced-

ing this movement in Ohio. The *Western Brewer* is authority for the statement that in only two cities in the country was the output of beer, by wholesale, less in 1897 than in 1896, and those two cities were Cleveland and Cincinnati. The liquor league of Ohio charges the responsibility for this fact upon the Anti-Saloon League, and thus compliments and endorses these methods of work. Similar successes have been achieved in Michigan and elsewhere.

The Anti-Saloon League is essentially a church movement. Its officers and salaried workers are generally ministers, making a specialty of this church temperance work. It is a movement of, by, and for the church and against the saloon. Its methods may with propriety be endorsed and co-operated in by the churches. It has demonstrated success in federating our forces and weakening the enemy. This is the only national organization attempting to thus collect the scattered and discordant elements in this reform. There is tremendous need for the work. God is blessing it.

You are asked, then, fathers and brethren, to lend the impetus of your favorable recognition to this hopeful moral enterprise begun in a national way since your last triennium. Let Congregationalism, which stood in the front ranks of the Anti-Slavery Society, stand at the front in this Anti-Saloon Society!

One of our most conservative churches has said officially: "The tremendous need of the hour is an aroused church, consecrated to the destruction of the liquor traffic." The church is, thank God, becoming aroused and organized. May it be deemed the duty and high privilege of the Portland Council of our Congregational churches to lend a hand to this moderate and yet progressive movement, for the alliance, offensive and defensive, of all the churches against their most aggressive and destructive foe.

RELIGIOUS MOVEMENTS ON THE PACIFIC COAST.[1]

REV. PROF. GEORGE MOOAR.

The Christian minister, whether like Whitman, Eells, and Walker, be he sent by the American Board, or by the Home Missionary Society, as were Atkinson or Willey, or whether as Clark, or Griffin, or Benton, he come on his own venture, is an educator. He is such by an inmost constraint. Standing here to-day in the places where one of these just named did so signal service, I may

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be pardoned a personal illustration. For in 1847, when on the eve of his departure for Oregon, Dr. Atkinson brought his bride to tarry for a brief season in an Andover family, the two were driven about town by a youth who was temporarily hostler and chore-boy, and the departing missionary dropped into the youth's hands three dollars with his hearty prayer, to advance the fee for the use of text books in the college the boy was immediately to enter. That slight act was prophetic of his whole career. When we read that on the long sea voyage that followed, he taught six sailors to read, write, and cipher, we are not surprised to be told farther on that he had hardly been on the bank of this river a week before he rode across the hills to Forest Grove to consult for the planting of a school in which Cushing Eells, the foreign missionary, was soon to be an instructor, and which, as a University, is now waiting this afternoon to greet us welcome.

And of like mind were the men who came early to the Golden state. In the summer of 1849, we see Samuel H. Willey journeying from Monterey, and, rather than fail to see the lately arrived Benton, paying the river fare of thirty dollars from San Francisco to Sacramento that he might talk college with him as he sat chill with malaria in his cloth tent. A few months later, the same sick man comes down by the sea, and they two build over again the same castle; and oh, how characteristic of S. V. Blakeslee to learn that in the very earliest months of the ensuing year he had already seen with his vivid eye the local habitation and name for this castle in the gift of a site of land in the fair valley where now the city of San Jose extends its garden homes beneath that Mount Hamilton which watches the stars. "Set me free from my school of boys," he writes, "that I may go and collect funds for the college institute." Of course, we now look on the slow, toilsome, and disappointing steps between the vision and its fulfilment and smile, with that laggard wisdom which comes after the event.

Up to 1867, the movements of Christians bearing the Congregational name in the California part of this coast were very co-operative with members of several other bodies in the endeavor to establish a union college of high grade. Again and again individuals would begin enterprises that seemed to have, and sometimes did have, rather brilliant promise. The leading tribes of Israel, too, were eager to set up some capital seat of learning, for the opportunity was tempting. As yet the public school was in the primitive

stage. In California, as well as in the north, no small element in the immigration was not partial to this common education. Besides, families that were dispersed in remote ranches or in the mines were inclined, if not obliged, to send boys and girls to boarding schools at more favored centres. If any old resident's memory takes a little pains, he will be astonished at the number of such ventures which had their brief day and ceased to be. They shared the booms and reactions incident to the shifting stage of society in which they rose. Even those denominations which, because they were numerically larger or more sturdy in their self-assertion, have had their full share of disappointment.

The beginning that was made at Oakland in 1853 by Henry Durant, and which ensured the most appeal to our own churches, had more and better points than any other. The men who were enlisted in it were scholarly. Its promoters were fortunate in their location. The rare and winsome genius of Horace Bushnell, who came and surveyed the outlook during his visit to the State, and who even was nigh to the verge of giving himself to the undertaking, gave personal charm to the beautiful site at Berkeley where were gathering the hopes of many for Christian learning. The story of those sixteen years of institution building has been carefully garnered in the monograph of Dr. Willey. The work went forward on its original foundation of our common evangelical faith, so that six college classes were graduated. During this time we are told that it received, in cash donations, only sixty-four thousand dollars ($63,825.97). Yet it possessed at the end its splendid campus of one hundred and sixty acres while its other assets were worth $50,000. But the demands upon its growing life were far greater than its resources. For in the worthy attempt to unite so many kinds and degrees of Christians this came more and more about, — that there was no body of them in particular that felt itself really responsible; what was everybody's business was nobody's. To be sure it had gathered around it a roll of some seven hundred associated alumni, but the Alma Maters were many also. The yearly commencement brought a fine meeting of cultivated gentlemen. Eloquent and cordial speech was heard. But the tie that bound them was slender and transient, and the pecuniary backing was weak and uncertain. So the crisis came. The trustees offered the good will and assets in their sacred trust to the legislature. The state was the large gainer. For a noble element

such as belongs only to Christian faith, had been wrought into the living structure, and it, by no means, was all lost in the transfer. The university, after it had passed into its secular hands, was different from what it would otherwise have been, and better. This child was father of the man. A resemblance may still be noted. Of the six presidents who have since honored the position, four were of our very kith and kin. And Martin Kellogg, after his nearly forty years of yeoman service in class room and administration, preserves his identity with the home missionary who was sent to break ground under Mount Shasta. With this auspicious genesis, the university has come speedily to maturity and power.

If there were needed any additional evidence that our Christian undertaking was dropped just when its success that "might have been" was tremblingly near, let us note that almost within sight of Berkeley there has sprung up a university, the Stanford, hardly less eminent in numbers, in scientific and scholarly repute. Meanwhile, the public system, already well advanced in its standards and organization, has become through its high schools so interworked with the university as to give and receive a stimulus and expansion quite surprising.

But when this transfer took place, the Congregational churches by their self-forgetful comity appeared to have lost their ancestral function as educators. But no, they had slipped one and a great opportunity; one thing they could now do, — they could break the record. But breaking records is no pastime. They could found a seminary. They could begin at the top. So in 1869, after a small preliminary endowment of twenty-five thousand dollars had been put upon paper, one of the men who talked college in the cloth tent gave to this new venture both the imagination of his youth and the wisdom that was not laggard of his ripened experience. By what looked as a happy providence, the institution, within two years, was able to date itself back into a longer local past by making its home on grounds and in a building where the female college, planted by an early home missionary, had had its decade of promise and of lapse. This made it possible and tempting, too, to try the experiment on the same grounds of a superior secondary school. The seminary will have the opportunity of another hour and of another voice before this Council. The academy, under its present name, the Belmont School, stands easily at the head of its class.

But in the southern part of California, four hundred miles away, where the more fully-equipped universities of the Bay cannot so mock the day of smaller things, a genuine college could be undertaken for us and have an opportune occasion and an open and ample field. Our brethren there were quick and wise to seize the occasion. Their sacrifice has been rewarded. The hearts of their fellows, north and south, have been drawn to the institution they were planting. Under regular leadership, in the one short decade, the hope that took a sharp shock at Oakland has risen again in Pomona.

Although I am speaking here especially of movements that were Congregational, it would be ungracious altogether to leave out of view Mills seminary and college. For the relations of that institution with us have been close and cordial. The two founders were, like several other pioneers of our education, and sent out, too, in 1848, a year of notable significance for this whole coast, once under commission of the American Board. And they came after educational experience in Ceylon, as Dr. Atkinson also had come by way of Punahoe, in the Hawaiian Islands, to this coast. Of all the services which have been rendered to this cause, I should be at loss to know any that have been larger in amount or more fruitful than theirs.

With this meagre outline of what has been done in California, more especially a word needs to be added as to the problems that are left to be solved here.

It is related that in 1850 Dr. Willey, wishing to convince the reluctant municipal government of San Francisco, that provision should be made for a school in that city, collected as many as a hundred boys and girls and marched them in procession through the streets. This object lesson was his argument. There is an object lesson for us of to-day in the number of students of the higher education. How shall this incessantly increasing number receive into their culture, and while this stage of their culture is in progress, the renovating grace that inheres in Christian education? For example, in my own state in 1896, of the 3,099 students of collegiate grade, we, Congregationalists, were put down as reaching only 46. Two thirds of the whole number, that is, 2,187, were in the two universities. More than half of the one third were under Roman Catholic training. The same statistical authority shows that while 10,975 youth were in public high schools, only

2,040 were in schools under denominational or private direction; and again nearly one half of these, 887, were in Roman Catholic schools.

Such proportion in figures would doubtless prove good, or bad, of the other parts of the coast. It is evident, therefore, that if the passion for educating be in any eminent degree in our blood, or if there be any aptitude for it by discipline, there is grave occasion for using the gift. In furtherance of that union, which is strength, therefore, it seemed good ten years ago to assemble here in Portland what was named the Pacific Coast Council of these churches. Five years later was convened in San Francisco an educational conference, as one result of which was the formation of the Pacific Coast Congregational Alliance. The purpose in that alliance was to concentrate interest in one seminary for this group of states, and, at least for the present, in favor of one genuine college for each grand section and for the planting of a reasonable number of well-located and endowed academies of high standard. So, working together, under common ideals and with mutual assistance, it was hoped that, as far as institutions of our own were concerned, we should do our proportion of the Christian education which this region needs.

There still remains a problem which has not had its full hearing here or elsewhere. That is, whether there be any other ways whereby the positive influence of live evangelical faith, which our public system of education must ignore, can be brought to bear. Can it be by planting annexes in the shape of Bible schools or College Homes in the neighborhood of universities, and of the greater seats of learning; or shall the college work of Y. M. C. A. and of Christian Endeavor be fostered or enlarged; or shall it be by the particular pains and wisdom by which local churches at the educational centres furnish themselves with pastors of rare adaptation in influencing the student mind? Or shall it be that men and women shall consecrate themselves to the vocation of Christian teachers by eminence, somewhat after the utterness and directness with which the Order of Jesus has done so in the Church of Rome; or shall we fall into that gentle optimism which takes for granted that we are in the twentieth century, and that the every-day air of its civilization, literature and culture, is making our young scholars Christians without too much consciousness of it? Ah, but how came the every-day air to be so laden with grace? Other men

labored, — our positively Christian masters, — and we have entered into their labors.

At any rate, if we adequately weigh such questions as these ; if we think, too, of this alliance as quite possibly and fitly extended to include Arizona, Utah, Nevada, Idaho, Montana, and even Alaska, and who knows yet how much more coast line in this great ocean, the theme set before this National Council can hardly be thought unworthy of the quarter hour during which it has asked your attention and your prayers. The movements on this side of the continent are yet to be greater than the pioneers dreamed, and only the learning which has the deep inspiration of our divine Lord is adequate to direct them.

RELIGIOUS MOVEMENTS ON THE PACIFIC COAST. — THE INDIANS.[1]

REV. MYRON EELLS.

The religious movements among the Indians on the Pacific Coast may very properly be divided into two parts, — the history and the result. Each of these in turn may be divided into two parts, their history being divided so that the first part will cover the period which was purely missionary, from 1832 to 1871, and the second part that period which began in 1871 with President Grant's Peace Policy, and which has continued to the present time and has had more or less relations with government. These periods, however, overlap each other, the results being divided into those which concern the Indians, and the reflex influence which they have had upon the whites.

I. (*a*) *History.* The first religious movement among the Indians began hardly any one knows exactly when. One report says that the Indians first learned of the white man's God and the white man's bible from Lewis and Clark's expedition in 1804–5 ; another from some American trapper; another from the Hudson's Bay Company. Certain it is that from some of these early trappers, traders, or travellers they did learn so much that they wanted to know more. No one coming to teach them, as they had been given reason to expect, they sent a delegation of four Nez Perces to St. Louis in 1832, asking for teachers

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and the Book. The answer to this call of the "wise men from the west" was the establishment by the Methodist Episcopal Church, in 1834, under Rev. Jason Lee, of a mission in the Willamette valley, near or at Salem, with branches at times at Clatsop, the Dalles, and Fort Nisqually. The mission lasted about eleven years and was then closed, in 1845, except one station at the Dalles.

The same year, 1834, Rev. S. Parker started with a commission from the American Board, on an exploring tour to Oregon. He arrived at St. Louis too late for the protection of the American Fur Company that year, and hence returned to New York, where he spent the winter interesting the people in the work, and in securing more missionaries. Dr. Whitman and Miss N. Prentiss, afterwards Mrs. Whitman, were the only ones of those he thus found who finally came to this coast. The next year Mr. Parker and Dr. Whitman came to the Rocky Mountains from which place Mr. Parker came on and made his explorations, after which he returned east by way of the Sandwich Islands and Cape Horn. Dr. Whitman returned east, and obtained Rev. H. H. Spalding and wife, Mrs. Whitman and W. H. Gray, and in 1836 they came and established missions among the Cayuses at Walla Walla, and the Nez Perces at Lapwai. Dr. Whitman was at the former station and Mr. Spalding at the latter. In 1837 Mr. Gray returned east, and the next year Reverends E. Walker, C. Eells, A. B. Smith, and their wives, and C. Rogers came, Mr. Gray also bringing Mrs. Gray with him. A third mission was established among the Spokanes at Walker's Prairie, under Messrs. Walker and Eells, while Mr. Smith began another at Kamiah among the Nez Perces. In 1841 he left the mission, and the next year Mr. Gray and wife and Mr. Rogers also resigned, but the rest labored on, until the Whitman massacre in 1847. soon after which the mission was broken up, and it was never afterward resumed by the American Board. Between 1848 and 1859 the whole country east of the Cascade Mountains was closed to white settlement by military proclamation. Between 1859 and 1871 father Spalding tried to go back to his beloved Nez Perces, and at intervals for a short time was allowed to do so, but in the main government officials did not allow him to do so until 1871.

(*b*) *Missionary work and governmental aid.* This began in a small way in 1860, when father J. H. Wilbur, of our Methodist brethren, went to the Yakima Reservation as government teacher

and superintendent of instruction. At the same time he gave the Indians considerable religious instruction. In 1865, Mr. John Flett, a Congregationalist, went as blacksmith to the Puyallup Reservation, and while pounding iron, taught religion. Next Capt. John Smith, of the United Presbyterian Church, was appointed Indian Agent at the Warm Springs agency, in 1866, and he likewise combined religious teaching with his other work.

This was nearly all that was done on this coast by Protestants, in a religious way, 1859–71, when President Grant adopted what has been called the "Peace Policy." Having, from his personal observation, seen how little good was done to the Indians when politicians were sent to them as agents and employees, he asked various missionary bodies to nominate agents whom they could approve, and these he promised to have confirmed by the Senate. They were allowed to select their employees, with the expectation in general that they would be Christians, or, at least, upright moral persons.

Besides, it was expected that the missionary bodies, who should nominate the agents, would take advantage of the open door, and send missionaries to the Indians. The agents were instructed to aid such missionaries all they could. Under this régime, the Skokomish agency alone was assigned to the Congregationalists, where my brother was appointed agent, a position he held for nearly twenty-four years, and where I have labored under the American Missionary Association for the past twenty-four years. The Warm Springs Indians naturally fell to the United Presbyterians, although two sons of father E. Walker have done much Christian work there, while serving as employees. The Yakimas naturally were assigned to the Methodists, and the Siletz and Klamath agencies also went to them; the Nez Perces fell to the Presbyterians, as father Spalding was a Presbyterian. The Spokanes were joined to the Colville agency, which was assigned to the Catholics; and the few Cayuses, among whom Dr. Whitman had labored, were sent to the Umatilla Reservation, which was also assigned to the Catholics, as they had missions among the majority of the Indians who belonged to those two agencies.

Neither the Spokanes or the Cayuses, however, were satisfied with the Catholic instruction, but steadily asked for Protestant teachers, and, as a result, missions were established among them by the Presbyterians in connection with their work among the Nez

Perces. The Puyallup agency was also assigned to them. Although the partnership between the government and the missionary bodies was fully dissolved in 1882, when Hon. Henry M. Teller was Secretary of the Interior, so that the latter were no longer asked to nominate the agents, still those missionary bodies, which then began work among the Indians, have in the main continued it. Some of the other reservations north of California were assigned to the Catholics; while a few of the smaller ones have never had any missionary stationed among them, and have only had such Christian teaching as could be given by Christian employees in Sabbath schools, prayer meetings, and religious talks, and by occasional visits from some missionary.

II. (*a*) I now pass to the results of this missionary work, and first, among the Indians. When the missions, both of the Methodists and American Board, were closed in the forties, very few of the Indians had become Christians enough to join the church, and to stay in it long. Among the Spokanes not a single Indian was thought to be worthy of church membership; nor were the Cayuses much, if any, better, and finally some of them massacred their teachers; while about ten or twelve of the Nez Perces, who were the most intelligent of all the tribes, were all who had been received into church membership by the missionaries of the American Board after twelve years' work. Our Methodist brethren could show no better results. They had one or two great revivals, at least, at the Dalles, but in a few years about all had fallen away, and in 1847 they sold the station to the American Board. There was a feeling of discouragement all along the line. Each mission had been carried on nearly the same length of time, eleven or twelve years; that of the Methodists had died a natural death, and that of the American Board had been killed.

But time has since shown that no work for Christ is ever lost, though the seed sown may be buried so deeply that it takes it longer to come up and bring forth fruit than it does for the seeds of these mighty forests around us. During the next eleven years, no white teacher went to tell the Indians more about Christ, because that by military proclamation they were kept out, it not being thought safe for whites to live east of the Cascade Mountains. Still many of the Spokanes proved to be members of the invisible church, if not of the visible one. Many of the Nez Perces and some of the Cayuses kept up regular Sabbath services, and some of the Dalles

Indians were nurturing what they had learned of Christ. So when father Spalding went back among the Nez Perces, in 1871, he was received with open arms. As a result of his work and that of those who have followed after him in it, 468 are now members of the Presbyterian church, together with 96 Spokanes, and 60 on the Umatilla Reservation, of the descendants of those who listened to Dr. Whitman's teaching. That church also reports 40 members on the Chehalis Reservation, 31 on the Nisqually, and 103 on that of the Puyallups. About 135 of those who belong to the Warm Springs agency are members of the United Presbyterian church, the leaders of whom listened to the Gospel as preached by Rev. D. Lee and Rev. H. K. W. Perkins in the forties. Hundreds also came into the Methodist church on the Yakima Reservation when father Wilbur was there, but since his death, in 1887, that work has gone backward so that only 80 are reported as members there now. On the Siletz Reservation the Methodists report 38 full members and 24 probationers; at Nooksack 42 members and 28 probationers; and at Klamath 290 members and 51 probationers. Our Congregational work on Puget Sound has two churches and 80 members. Or, to sum it up, the Presbyterians report 798 members, the United Presbyterians 135, the Methodists 450 and 103 probationers, and the Congregationalists 80, a total of 1,566. To some, these figures may seem large, larger than the truth will warrant, but in the words of my father, if one half or even one quarter of them are true Christians, a great work has been done.

An odd religious movement among a large number of those on Puget Sound is a sect called the "Shakers," because that in some of the ceremonies its followers shake very rapidly. It originated in 1882, when the Indians had lost faith in their old religion, and has spread to various reservations, until it is said to number six or eight hundred followers. It originated in visions and dreams, and is a combination of Protestantism, Catholicism, old Indian practices and superstitions, dreams and visions. It is one step upwards in its religion, for its followers believe in God, Christ, the Holy Spirit, are in favor of Sabbath observance, and are strongly opposed to intemperance, tobacco, their old incantations and medicine men, gambling, and the like; but it has little or no use for the Bible, as they have more direct revelations from God, and some of their practices are their old forms gilded over in the name of Christ.

An incidental result of the Christian work among the Indians has been that the great share of the Indians are classed as obtaining their living by labor in civilized pursuits, and most on Puget Sound are citizens and legal voters.

Since Government has changed its plans, and sent persons as agents for political reasons, there have, however, been some backward steps. Their influence has not always been in favor of religion, neither has the close proximity of modern civilization to the Indian always been elevating. The class of white persons who drift among the Indians is usually such as will drag them downwards. I have been reminded sometimes of a remark by Dr. Lyman Beecher, in 1838, to my parents, when passing Cincinnati. He said, "Go on, and do this generation of Indians all the good you can, and get as many to heaven as possible, for you will be the means of sending the next generation all to hell." While this is not exactly true, yet, after all, it is very difficult to elevate the Indian, morally or spiritually, above the whites with whom he daily associates, especially when some of these are over him.

(*b*) I pass now lastly to the influence which this religious work among the Indians has had on the whites — that is, its reflex influence.

In a literary and educational way, I will say, that missions brought the first printing press to this coast, printed the first book, and have contributed largely to the literature of the country, especially its early literature, having given it at least a dozen books and as many pamphlets in English, eight books and booklets in different Indian languages, and eleven Indian vocabularies containing each from one hundred and eighteen to ten or fifteen thousand words.

These missions also gave to us and founded for us Willamette University and Whitman College, the latter founded by one of our missionaries to the Indians in honor of another.

They have also given to us an immense amount of aid in every Indian war and Indian trouble through which Oregon, Washington, and Idaho have passed, the Cayuse war of 1847–8; the Yakima war of 1855–6; Col. Wright's Campaign of 1858; the Nez Perces mining trouble of 1861–66; the war with the Snake Indians in 1860–66; the Modoc war of 1872; that with Joseph's band of the Nez Perces in 1877; and the Bannock war of 1878. I will only add that in these wars, some of these Indians, who have been

taught by our missionaries, have furnished us food, horses to mount our soldiers, guides, expresses where no white man could go, scouts and soldiers who have done very successful fighting, and relatives, even, in one instance, fighting against members of their own tribe, shedding their blood to protect our soldiers; they have prevented war, and in time of war have kept white settlers, our missionaries, and our soldiers from being massacred. Government has recognized this aid and paid them thousands of dollars for it. Particulars in regard to this aid will be found in my book, "History of Protestant Indian Missions on the north Pacific Coast." The Nez Perces, Spokanes, Umatillas, and Warm Springs have been the most prominent in this respect.

Once more these missions brought the first white woman — the first families — across the continent; brought the first wagon fairly into Oregon (Dr. Whitman having done this in 1836), and led the first wagon train of emigrants to the Columbia river, and did very much to save to the United States a goodly share of this north Pacific coast. A great controversy has raged in regard to what Dr. Whitman really did accomplish by his noted trip to Washington in 1842–3, and a few learned men have denied that he accomplished anything in this respect. I grant that they have a perfect right to their opinion, but to my mind the evidence is increasing that he not only saved all of the state of Washington north and west of the Columbia river, but even the three states of Oregon, Washington, and Idaho; and not to my mind only, but to that of the great mass of people on the Pacific slope; and because of them afterwards came to the United States our other possessions here, our Pacific states and territories. I say that this is the evidence, and I go by the evidence. A full article on this subject will be found in the Whitman College "Quarterly" for March, 1898.

I hold in my hand a venerable letter of about twenty pages. written in 1842 by Rev. E. Walker, and endorsed by my father, It was written with the expectation that Dr. Whitman in his famous trip east in 1842–3 would carry it to the American Board. The order had come from the Board to discontinue the stations of Dr. Whitman and Mr. Spalding. This letter was written as a strong protest against that order. The first reason given was that a numerous white population would soon be on the Pacific coast, and the second, that there would be, after a time, a considerable commerce between the Pacific coast and the islands in the Pacific

ocean and China. This was written before a single emigrant wagon had ever crossed the plains or father Walker had seen the mouth of the Columbia river, or the magnificent harbor of Puget Sound.

And now, when to-day I look at the population of this coast, and its commerce on the Pacific ocean; when I look at the present war and how the Sandwich Islands and other lands are coming under our flag without our asking for them, and how the new departure is giving us a navy which is to command the respect of the good nations of the world, and the fear of the wicked ones, and thus by our protection to forward the missionary work, and to help to bring the world to Christ, and that this is stretching out on the west as well as on the east, I feel like saying that God has been in the religious movements among the Indians in order that they might bring the Indians to Christ, and also be a John the Baptist to prepare the way of the Lord for others, and thus that they have borne an humble part in helping to crown the Saviour Lord of all.

Thus in summing it all up, as we look at the results of missionary work among the Indians, both upon the Indians themselves and also upon the whites,— I will say in the words of my father, the earlier and later seed-sowing among the Indians has brought forth abundant fruit; and of Rev. Dr. Atkinson in 1865 to Rev. S. B. Treat, D. D., then secretary of the American Board: "You have thought that your mission to Oregon was a failure. It was not; it has been the grandest success."

RELIGIOUS MOVEMENTS ON THE PACIFIC COAST.[1]

REV. WILLIAM C. KANTNER.

In Golden Gate Park, San Francisco, stands a gray stone Celtic cross commonly known as the Prayer Book Cross. Erected through the munificence of that prince among men, the late George W. Childs, of Philadelphia, it commemorates the first Christian service held on the Pacific coast. It was on the twenty-fourth day of June, 1579, that, having made a landing on the California coast, the men of an English vessel held this service, using the Book of Common Prayer. In the narrative, giv-

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ing account of it, the chaplain, Francis Fletcher, says: "Our Generall with his companie, in the presence of those strangers (the Indians they found there), fell to prayers, and by signes in lifting up our eyes and hands to heaven, signified unto them that that God whom we did serve and whom they ought to worship was above: beseeching God if it were his good pleasure to open by some means their blinded eyes, that they might in due time be called to the knowledge of Him, the true and ever living God, and of Jesus Christ whom He hath sent, the salvation of the Gentiles."

That was evidently the first religious movement on the Pacific coast and the forerunner of all the movements of the kingdom that have followed. In his familiar prophetic lines concerning America, Bishop Berkeley emphasizes a characteristic that has marked the migratory movements of the human race from the beginning, when he affirms the westward tendency of the course of empire. De Tocqueville, also, in his discussion of "Democracy in America," reads for us the law of the movement, when he declares that, "as if driven by the mighty hand of God," the tides of migration have always faced toward the west. So has it also been with the spiritual empire, whose king is Jesus of Nazareth, and whose subjects are his loving disciples.

Ever since Paul, the heroic, saw at Troas in vision, the man of Macedonia calling for help, and so quickly responded by crossing the Hellespont with the Gospel of which he was not ashamed, because it is the power of God unto salvation to every one that believeth, the kingdom of Jesus, which is the kingdom of God, has been marching onward in its world-conquest, following the sun in his course, until by these western waters, the outposts of the kingdom were set up and men gave themselves here to the work of saving the lost.

Toward the east, men have always in the past looked for help; to the west, they have headed for conquest. As the East comes more and more fully under the progressive reign of the king, the star of spiritual empire first seen in the east leads on and on the loving hearts and willing feet of consecrated subjects, who follow, over ocean and river, over hill and mountain, over prairie and plain, through desert and forest, through danger and suffering, until at last the resolute travellers stand on this western coast determined to pre-empt this territory for our Lord Jesus Christ.

Hither came the missionaries of the Roman church with impres-

sive ceremonial to win the children of the forest and wigwam, planting their first mission in lower California two hundred years ago, and their first in California proper at San Diego one hundred and twenty-nine years ago. Hither too came the untiring itinerants of the Methodist Church with their fiery zeal and indomitable energy to bear witness to a Gospel that saves to the uttermost, and is therefore able to save the red man.

The spiritual sons of John Knox and John Robinson also appeared on the scene to meet again the baptism of blood not unknown in the history of the fathers, and to plant the truths that shall blossom and come to rich fruitage in the life and character of multitudes whose hearts prove receptive to the seed of the kingdom. These all come to lay foundations and raise their banners in the name of Jesus and consecrate this coast forever to the Lord. In due time followed the representatives of other denominations until now well nigh all the sects known in the east find representation here. Indeed, we sometimes wonder whether there are not a few more varieties here than elsewhere. The desire merely for denominational representation may in some cases have had something to do with the planting of churches in localities where their presence was not demanded by lack of religious privileges. Sectarianism may not have been an unimportant factor in certain cases of missionary zeal, and yet I cannot believe that the motive was wholly bad. Back of all this zeal for the denomination there has been a strong love for the Christ and an intense interest in the growth of his kingdom in the direction of reaching the unsaved multitudes. Though some have built so close to sectarian lines that it is hard to withhold the rising criticism, yet there is strong evidence in proof of the fact that the builders were inspired with a burning affection for the gospel of our Lord, and therefore there are many to rise up and utter the word of blessing upon those who were instrumental in bringing the new light and power into their lives. In these days, so strongly charged with the spirit of commercialism, the Christian church may well exult in the fact that the first civilizing forces on the Pacific coast were set in operation by her commissioned representatives, and that a humble missionary of the American Board, blest with the larger vision, when statesmen could not see, saved this northwest territory to our government. With the coming of these servants of God to take up their life work,

> "The old order changeth, giving place to the new,
> And God fulfils Himself in many ways."

Here are valleys of unsurpassed fertility, forests whose mighty monarchs challenge the world, mountains sublime not only in the mantle of unsullied whiteness crowning their majestic summits, but rich in treasures of mineral wealth, and a shore line whose harbors look out toward the Orient with glorious purpose. It required no superior seer to discover that here shall be the seat of a mighty people, strong in numbers, rich in intellect, powerful in influence, proud of their domain and intensely loyal to the American government and the old flag. But here shall be the scene of a magnificent failure if our holy Christianity shall not modify the life and character of the people.

The kingdoms of the Pacific coast must become the kingdoms of our God and his Christ. The kingdom of the home, the kingdom of society, the kingdom of education, the kingdom of commerce, and the kingdom of the civil power must all come under the dominion of the King of the ages, and his principles and precepts must be incorporated into the life of the people in order that the highest manhood and womanhood may be developed here. The gospel of Jesus Christ in its simplicity must be preached and exert its power in the reconstruction of life and character. For this reason came these missionaries and evangelists and Christian teachers and planted here churches and schools and colleges and Christian associations. For this reason we send our cry across the continent, as men always have in the past, calling to the east for help. For this reason devoted men and women counting all things but loss are seeking out the destitute and discouraged and unsaved, in backwoods cabin, in mountain district, in far-away homes, to bring to them the gospel, the church, the Sunday school and the Endeavor Society. For this reason have men preached and prayed and toiled, not without the benediction of heaven upon them.

And the kingdom has grown. The seed-sowing of such choice spirits as Whitman and Spalding, Atkinson and Eells, Clark and Marsh, Hunt and Willey, Warren and Benton, among our own workers, as well as the faithful labors of honored men in our sister denominations, could not be without rich returns. And so the little one has become a thousand, yea, thousands. Including the three states of California, Oregon, and Washington, there are 35,000 Presbyterians, 28,000 Congregationalists, 64,500 Methodists (Methodist Episcopal), 30,000 Baptists, and 30,500

Disciples. These statistics of the leading churches give some idea of the progress of the Kingdom.

The Y. M. C. A. has also done an excellent work, and has proved a very important factor in the growth of Christianity in our midst, while the good work of the Endeavor movement deserves special mention. No one, who saw that marvellous spectacle in San Francisco, a year ago, when 40,000 Christian workers came from all sections of this great country and from beyond the seas to spend a few days in counsel and Christian fellowship, will ever forget the profound impression made by that mighty gathering. The whole coast felt something of the impulse that was given to the cause of Christianity as they who constituted that assembly passed up and down the coast in great multitudes. The movement illustrated, in the presence of skeptics and secularists and wicked men, the mighty force and glorious reality of our holy Christianity, bringing together, as it did, across such magnificent distances, such a mass of Christians to sit together for a little while and consider the best ways of making more effective the efforts of Christ's disciples in seeking the uplifting of the world and the upbuilding of the kingdom.

Moody and Mills and Varley and Munhall, and other chosen men of God, have also come to us with a message that was richly blest of God in the ingathering of great numbers into our churches.

Brethren, the kingdom is marching onward, and the signs of its advancement are plainly discernible by all who have been long enough on the coast to know something of yesterday and to-day. But what of to-morrow?

There are fields yet practically unoccupied, whole counties with scarcely a religious service, large neighborhoods without church or Sunday school, children to whom these things so important to us are wholly unknown. Hidden away in the mountain districts, our workers occasionally discover a community anxious for religious privileges, to whom the coming of the ambassador of the Lord is as the coming of an angel of God. These outlying districts should be reached and supplied with the religious privileges we so often fail to appreciate as we ought. Then, there are strategic points that deserve greater attention than they are now receiving. The important, the vital relation that the evangelization of this coast bears to the safety of this nation dare not be overlooked nor underestimated.

It is doubtful whether there are points of greater strategic significance anywhere in the east than this coast presents. It takes but a superficial knowledge of San Francisco to discover the truth of this statement. Then there are Los Angeles and Portland and Seattle and Tacoma. If we are wise we will concentrate the forces and invest the resources of the kingdom in these strategic cities where opportunities, needs, and duty thrust themselves upon our attention.

If it is true that we must save America to save the world, it is no less true that we must save the Pacific coast in order to save America. Our cosmopolitan population, our nearness to Hawaii, to the Philippine Islands and to the vast foreign missionary fields of the church, emphasize the need of a more thorough evangelization of this coast. To overlook this, to neglect this, is to be guilty of treason to the King.

These are serious problems before us here. The secularization of the Lord's day, the presence among us of such a variety of race representatives, the mad chase for wealth, the glorification of the material and the under-valuation of the spiritual, the propagation of the old, worn-out philosophies of the Orient in a slightly changed form, the utter indifference of so many to religion, even of such as in the old home were zealous for the cause, present questions that the average pastor must wrestle with while trying to lead his people on to the higher and better things of the kingdom.

But we are not pessimists whose horizon is bounded by a self-created line beyond which naught but darkness and disaster are discernible. The sunlight is still falling on our faces and over our way; the problems which perplex us at times are not beyond the possibility of solution; God reigns and his kingdom shall conquer this coast, from the orange groves of California to the splendid citiesof Puget Sound and the gold fields of Alaska.

We believe in the King and in the unchanging character of his word and his power, and therefore we know that great victories await him to-morrow on this sunset shore.

In the larger life of this nation into which, under the providence of God, we are entering so rapidly in these epoch-creating days, the Pacific coast shall become the base of spiritual supply for the isles of the sea and the lands afar off, if we rise to the higher conception of privilege and duty, and then prove true to our heritage. In the day just before us it will be seen that the seed-sowing of

the fathers has brought a rich harvest, and the sons will be found laboring side by side to save the Pacific coast, to save America, to save the world.

To-morrow, then, shall witness religious movements broader, deeper, richer, the solution of perplexing problems, the more perfect Christianization of society and trade, with an outreach toward those who sit in darkness and the shadow of death, and these movements shall express the principles and illustrate the spirit of Jesus.

THE CHURCH AND SOCIAL PROBLEMS.[1]

REV. WILLIAM E. BARTON.

In one of its aspects religion is personal, and belongs to the inner life of each man in his private relation to God. In the thought of many people this is the sum of religion. It is certainly not more than half of it. Any just conception of religion must take account of religion in its social aspect. If men could have been made in complete isolation, each separated by a Chinese wall from his contemporaries, and neither the offspring of a preceding, nor the progenitor of a succeeding, generation, there might have been religion, but it would be a totally different thing from that we know. What that religion might be, the subject assigned leaves me no room to consider, for I am to speak on the Church and Social Problems. If there were no social problems, there would be no church. The social aspect of religion is the only thing which makes a church necessary or even possible.

A race of Crusoes on individual islands would have saved no end of trouble, human and divine; but the arrival of a man Friday, involves the creation of a new set of problems. Some of them are inherent in normal social existence; others vary with changing human conditions. Some of the problems which now beset the church are old as the race, and need not be considered here. Others are new, if not in essence, then in certain aspects. Some social problems exist within the church itself, and others inhere in the relation of the church, or individuals to whom it ministers, to the community at large.

I may speak first of some problems which are brought to the door of the church itself, and force their way within its walls.

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One of the most serious problems of the church at the present time is the direct result of changed social conditions in the last generation, the shifting of population. Dr. Strong's "New Era" tells us that, in 1880, the number of our cities having a population of 8,000 or more was 286; in ten years the number had increased to 443; and a hundred years ago we had but six such cities. Between 1870 and 1890, the number of our cities, with a population of 100,000, or more, increased from 14 to 28. In a number of states, practically the whole increase of our population in the last decade was in the city, and in some that increase was offset by a very material decrease in the rural population. The cities of our country increased sixty-one per cent in ten years, making a total addition to our city population of more than seven millions, a ratio of increase certain, before many years, to place more than half our population in city life. Until very recently we have been a rural people. We are soon to adjust ourselves to the new fact of being a people whose chief interests centre in our cities. This fact involves social problems of tremendous magnitude to the Christian church.

A very serious problem confronts the country church by reason of this shifting of population, but there is another and correlative problem — the caring for this shifting element by the city church. The man who leaves his country church home does not as a rule add to the city church an element of strength at all equal to that his loss involves to the country church. The average man on leaving the country maintains for a considerable period a state of suspended religious animation, hung like Mohammed's coffin, between heaven and earth. This city church tramp is not infrequently made out of the regular country church attendant. It is all but impossible for the man who has labored faithfully in the little church at home to believe that he is needed as much in the city church, or even if he does believe it, he is not always inclined to assume the obligations which that belief involves. It is very difficult for our religious forces to readjust themselves to the shifting of population without a very considerable net loss. This loss would be relatively small if all people coming from the country to the city had been church members in their country or village homes. Many of them, even of those accustomed to church privileges, come with no definite thought or purpose of church responsibility, and instead of adding an element of strength to the city church, lays upon it a considera-

ble problem in its effort to provide religious privileges for indifferent people.

Another problem connected with this drift of population is found in the fact that it seems to reverse the divine method of setting the solitary in families and scatters families in boarding houses. The problem of the individual in the family is one thing, the probem of the isolated individual in the city is another. There is in the average man a good deal of the unevolved savage to revert to type. The man who can put all his belongings in a collar box and leave town between two days is more or less a menace to society. Not every such man cherishes bad purposes, but many such men are subject to unwholesome influences. The man with a home and a tax list, and a wife and children, is under bonds to keep the peace. All this means a very different thing for the church from the quiet, regular methods of a generation ago. The pastoral call is no longer a call upon a family; it is the almost hopeless attempt to find the individual. The pastor of a city church receives word from the pastor of a country church that a given young man is coming to the city to fill a position as clerk, and the city pastor endeavors to call upon him at his lodging. He is not there in the day time; the pastor's evenings are filled to overflowing, and a call at his lodgings some night reveals the fact that the young man changed his room a week ago and now lives in another part of the city. The problem is not essentially different if the young person looked up is a woman. Indeed, the new woman, while a solution of some problems, has created one or two of her own.

Thus, the first social problem involved by this shifting of population comes from the difficulty of ministering to people under these changed conditions. But even a greater difficulty is presented by these conditions, namely, that of maintaining a church to minister to them. There was a time when families occupied their pews in the church, generation after generation. The present problem deals with the fact that a considerable proportion of the people attending a modern city church have plans too indefinite to induce them to assume any responsibility for even a single year. Some readjustment of the strength of our churches is evidently necessitated by this readjustment of population. There is an imperative call to strengthen the things that remain in the rural communities depleted by the drift city-ward. As many churches are needed as have ever been needed, but there is an imperative demand for

the readjustment of church life to meet those changed conditions. The time has come for the consolidation of the churches in communities that have reached their maximum growth. Better home missionary work can be done and more of it, better churches can be maintained and more of them, better ministers can be secured and in adequate numbers for all our communities, if the people of those communities, and the Home Missionary Boards assisting our dependent churches could agree upon such readjustment of strength in rural communities as would best conserve religious interests as a whole.

And the city churches must be fitted with adequate equipment and force for the heavy responsibility which comes upon them. It is not always true by any means that the increase of responsibility to a city church means a relative increase of financial strength. Many a city church bears vicariously a heavy burden for the denomination as a whole. Many a city pastor becomes in addition to other duties which are not light, a runner of errands, a secretary of a ministerial bureau, and too often a server of tables. Churches so situated should be strengthened and not increasingly burdened by other churches. Each one of our down-town churches, fighting the good fight of faith in the midst of discouraging surroundings, should feel that it has behind it the moral force of the whole denomination and a sufficient financial backing to enable it to announce its service for the coming week before it inspects the contribution box. The problem of the city church, the problem of the country church, the problem of the church as a whole, is pre-eminently a social problem, and at root it is one and concerns the whole body of our churches.

Another serious problem is that of the administration of church benevolences. It is difficult for a church to be charitable at all and not be constantly imposed upon, and what is worse discover that its well meant efforts have resulted in an increase of pauperism and encouragement of arrant mendicancy.

There is good authority for the statement that the destruction of the poor is their poverty. The most destructive element in that poverty, however, may not always be the lack of money. The improvidence, the wastefulness, the professional beggary, which form constantly a feature of the poverty of our modern cities, this, and not the enforced economy and self-denial of the poor, is the really destructive feature. It is difficult for the church to steer

between the Scylla of heartlessness and the Charybdis which makes it an accessory after the fact of all manner of shiftlessness, improvidence, beggary, and incipient thievery.

A woman came to me one day asking for money, food, and medicine. I asked her, "Have you been anywhere else?" She answered, "Yes, sir; I've been to the cathedral, and the priest there he told me that he did not keep a bakery, neither did he keep an apothecary shop. Them is the very words he said, sir!" "So you are a Catholic?" I asked. "Yes, sir," said she, "wherever they helps me, that's what I am." The same is true of people, not a few, who confess the fact less frankly, if at all; and the church is in danger of doing positive harm to the community, either by too lax giving or too rigid withholding of charity.

I am not certain that the church will not need ultimately to discriminate rigidly between its religious and its charitable work in order to know how much real success it has in each. And I look forward hopefully to the time when the church may possess so much charity that it will need fewer charities. At present, it has on its hands the great problem of the suffering, the unemployed, the incapable, whom it has always with it, and also the problem of the gradual elimination of poverty by wise instruction and judicious distribution of its charitable funds. Its instruction, which is its most important gift, is the one often least desired. Many of those whom it would help are ready to resent its friendly offer, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and cease to be a beggar!"

A most instructive word was uttered by a speaker at a labor meeting in Faneuil Hall. "We do not want rich people to teach us how to make shin bone taste like steak. We prefer steak." The man who cherishes this feeling, too largely characteristic of those who believe themselves to be the unfortunate poor, ought to know that a considerable number of those who are now supposed to live on steak, served a good long apprenticeship at shin bone soup, and are not still wholly unfamiliar with it.

Another serious problem which belongs to the church at the present time is that of unifying in one body the rich and the poor of a congregation. It is unfortunate in some respects that the financial problem is necessarily prominent in church administration. We have somewhat flagrantly disregarded the injunction of

John Wesley in making rich men necessary to us. Our methods of raising money are often such as inevitably to make it seem desirable that people who attend our churches should be possessed of good incomes. Our benevolent contributions are of such nature and are made with such frequency as to throw a pretty heavy burden upon church members of limited means. Even if there is not a word of truth in their assertion, it is still unfortunate that some people are able to excuse themselves from church obligations on the ground that they cannot afford it. For this I do not know of any one sovereign remedy. The only rule must be to distribute the burdens of church support so that all may have a share proportionate to their ability, and that the money be raised by methods which magnify the end for which the money is intended, rather than the method by which it is collected. There are places where the church revenue can most easily be secured by the renting of pews, and against that method I bring no railing accusations. Yet if the best pews are to be assigned to those who can pay the most for them, and the poor are thus to be crowded into less desirable seats, or made to feel unwelcome, I do not see how any of us can read the Epistle of James with good consciences in view of his injunction not to assign the best seat to the rich man with a gold ring and goodly apparel and to seat the poor man under the footstool.

The free church does not escape incidental infelicities; it makes the church less homelike to its regular attendants to have no permanent place of sitting, and they have some reason to feel that they are discriminated against when those who bear the heaviest burdens of the church must go on a weekly quest for their hymn-books, scattered from one end of the sanctuary to the other and find themselves crowded out of their usual sitting by church tramps and sensation hunters. Yet, on the whole, I firmly believe in the free church and its ability to solve the problem of the relation of the rich and poor. It is entirely possible to have seats assigned to regular worshippers and absolutely to eliminate from assignment all question of amount of the contribution so that the choice of seats shall not depend in any degree upon amount of contribution, and yet all regular attendants shall be provided for, with good seats still reserved for the occasional attendant. Such a church may give the widest kind of a welcome to strangers and passers-by without breaking up the family element so important

to the life of the church. Its system of voluntary offerings pledged in advance and collected every week may be so adjusted as utterly to eliminate the infelicities of the pew-renting system, and that usually with an increase of revenue. I know of a large church which came to a point five years ago where it was utterly impossible to provide for its expenses by renting pews, and where a canvass of the congregation for the then ensuing year showed a probable income of less than $4,000, but which then adopted the voluntary offering system and systematically followed it up, and has been able to raise upon the ground out of the pockets of its people in the neighborhood of $8,000 a year for five years, and which could not be tempted to go back to the old system formerly in vogue. I do not think the free-seat system a panacea for every church, nor even perhaps the best method for every church; but I do believe the average church can do no one thing so likely to break down the barrier between rich and poor and to fuse its individual members into a united body of workers.

So far, I have spoken on social problems, wholly or principally within the church, and as affecting its own administration. But I realize there are social problems which belong to the whole community, and which the church cannot and does not seek to escape. For the last few years we have been passing through an industrial revolution. Business is conducted upon new methods, enormous combinations have been made both of capital and labor. The little country store is diminished and the great department store has grown up. The margin of profits in many cases has been reduced by close competition, until many an industry depends wholly for its dividends to-day, upon the saving of waste counted too insignificant to reckon twenty years ago. The result of this has been to make the manufacturer, the dealer, the producer, the employer, more careful of the margin of wages paid. On the other hand the cheapening of the products of labor has brought within the reach of the wage-earner a multitude of things once counted luxuries, which have speedily become necessities, and the laborer demands shorter hours and a better wage and better home in which to live. There has grown up a new science among us called sociology. In its name have been uttered many words of wisdom. There is also much half-baked sociology masquerading before high heaven in the guise of perfect wisdom. There has been not a little clashing of interests. There have been strikes and lockouts not a few.

There are churches nearly all of whose members are wage earners, there are other churches whose communicants are prosperous and well to do. Not all the members of any church think alike on these vexed questions, nor is the consensus of opinion in one church certain to be the same as the consensus of opinion in another church, yet there are certain fixed principles upon which the church as a whole may proclaim itself a unit. We are agreed at least about one indubitable fact. The productive power of our country as shown by the last census is about 48 cents a day for each man, woman, and child in the country. We are not likely to increase greatly at present the average rate of production. The man who earns more than 50 cents a day for himself and each dependent member of his family receives his full share of the wealth produced by the nation, and if he complain of inequality, should complain for those who are below him in the financial scale and not for himself. Yet it is wholly improbable that the wealth of the nation will ever be distributed upon the pro capita basis or anything approaching it, and it may well be that the service which one man renders to the community is well worth to the community a good many times the share of the average working man. It is quite possible that of all men who can best afford to make this one man's share larger, the man whose share is small may be counted as the greatest beneficiary.

The church cannot undertake to increase directly the productive power of the nation. It owns no steam engines, no coal mines, no farms, no business blocks. The weapons of its warfare are not carnal nor has it a contract to reverse the law of supply and demand, nor can it be blamed that some men are richer than others; but the church cannot afford to be an apathetic witness of our present unsettled and unsatisfactory condition. We are working out through painful changes some large purposes of God for the betterment of the world. Meantime men suffer and sweat great drops of blood. I woke one night in a sleeper as the train stopped for a moment at a station and heard the conductor opposite my window ask the telegraph operator, "Did you hear any more about the man we ran over?" "Only that he wore a straw hat, a checked shirt, and brown overalls." "All aboard," cried the conductor, and we were off again. But I did not go to sleep again. I had done no murder. I did not feel the blame. But I could not take the same comfort in my pleasant berth, for the wheels of the

car in which I slept had ground the life out of a fellow-man. I bring no railing accusation. I know that sometimes the engineer is less to blame than the man on the track, and suffers far more. I know that sometimes the employer can no more help bearing hard upon the employee than the grain while it is in the mill can help bearing with all its own weight and that of the stone above upon the nether millstone.

I also know that God's will is not done on earth yet, as it is done in heaven, that there are social inequalities which ought not to be, and are not to be, and that the influence of the church must and ought to be against them. I do not believe in making the pulpit a place for constant discussion of the question of the relation of capital and labor, of single tax, and on questions primarily political. These belong to the community as a whole, and the church will do its own best work by infusing the spirit of Christ in the body of the community and thus insuring a righteous solution of these great problems. I do not believe that the church as a church is called upon to solve these problems, but I do believe that the spirit of Christ is adequate to their solution and belongs to the church to infuse into the hearts of men.

The church can afford to hear patiently the man with different views upon questions such as these. We can afford to be told uncomfortable truths, and a good deal that is uncomfortable and not true, rather than forget that we are our brother's keeper. We cannot afford to forget that the low-browed artisan with a bent form and a stunted soul is our brother, or that the wage-earning girl,

> "Whose fingers thin
> Push faintly from her want and sin,"

in daily peril of body and soul, calls for our manly sympathy, our chivalrous protection. If the sea of labor heaves and tosses, now arising in tempestuous waves that lash against the rocky confines of conservatism and vested rights, and now receding, as the tide rolls back, and leaving muddy flats with slimy traits of mind exposed to view, we can, at least, hope for a rising tide of righteousness between man and man, and man and God which shall cover the earth with the knowledge of God and the benevolence of Christ, as the waters cover the sea. If now and then the great blind giant who has been grinding corn in his dungeon, in wrath and sullen

despair, comes forth into light, to which he is all unaccustomed, and lays his hand upon the pillars of the church and State with a grasp that threatens their destruction, we cannot afford so far to count him our enemy as to forget that there are uses to which his power may be put, if he can have guidance, and the spirit of the Lord can come upon him, that shall chase away from our borders all lurking hosts of the Philistines. There is no patent panacea for the solving of social problems. There is no plan or method or device which men may put to work, and which will guarantee an automatic adjustment of this vital relation. But the spirit of Him who came, not to be ministered unto, but to minister — the spirit of Him, who, because He came from God and went to God, washed his disciples' feet, is the spirit which must solve every social problem.

COMMON GROUNDS OF BELIEF FOR CHRISTIAN THINKERS.[1]

REV. E. S. HILL.

Christian thinking is the attention of the intellect to the teachings of Christ. It holds him to be the teacher sent from God. When it finds what Christ's words mean it has gained its end. The Christian thinker surrenders to his Master, holding free thought to be the right to agree with God. As obedience to God is the only true liberty, so the freest mind is the one which yields fullest obedience to him who knows, and *is* the truth. No one can see rightly until he has the right standpoint. Not to put Christ in his true place is to start on the wrong track of thought. To deny the truth *about* Christ, is disqualification to know the truth as it is *in* Christ, for he is the Truth, the living, loving, ruling Word of God. If I cannot believe what he says about himself I will not believe what he says about anything. What think ye of Christ? is a challenge not to be neglected in our approaches toward Christian union.

He who sets Christ among the prophets, even though he makes him first, is not a *Christian* thinker. To credit him with genius far above the next highest, is not to give him his place. Prophets err. Genius has limitations. Christ spoke with authority. We find no fault at all in his thought. We will not write Socrates,

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Jesus, Shakespeare, on the same line, but give to Jesus a name above every name. He shall be the sun above the stars, giving them their light. He goes conquering, and *will* conquer, *is* conquering, the world's thought. More and more the minds of men consent that the doctrine of Christ is eternal truth. Even the guerrillas of humanitarianism, the men of kind thoughts toward men, who are trying to save the world without its Saviour, pay homage to his words as the key to all the problems of life.

The first point in finding a common ground of belief is to go to a common source of authority.

Christian thinkers agree in their Christian thinking pretty well now. Our shades of opinion are caused by things that come between us and the Light of the world. The farther from the light the more shade. The farther from Christ the farther apart.

The Christian thinker in the highest sense is the one who is in the highest sense a Christian. The higher Jesus is lifted the more he draws all men to him. Unitarianism is theological anarchy. Approaches to it are full of disorder. He who has no Christ has no Christian creed. Obedience to God is not slavery. It makes men the sons of God. To believe that Christ spoke final truth, that as a teacher he will never be surpassed, that his words have no need of addition or change, is not to surrender free thought, but to crown and glorify it. The true Christian thinker has settled in his heart that where Christ has spoken, the utmost has been told. Our work is to grow in knowledge of his meanings, and applications of them in all the affairs of our complex life. Jesus, eighteen hundred years ago made to fit into the wonderfully changed conditions of life to-day, is the world's chief need. Fortunately, his word has immortal utterance.

The mind of man was made to know the thought of God. He will not bid us do his will and not let us know what it is. When the truth is made as plain as God can make it, we ought to know what his words mean. It is not his fault that we do not.

When Christ told of the things he had seen and heard with God, his thought was as clear as words could make it. Why did not all who heard his words get the same view of them? Why could not they who had the mind of Christ be of the same mind? Why are they not now? Why shall not they who take the same lesson, taught by the same teacher, learn the lesson alike? If we differ enough to divide us we cannot all be right. Our differences must

include variations from the thought of Christ. If our creeds cross they cannot all be in line with his thought. All creeds are not altogether true. Is there one that is? If not, how shall we find one? What manner of man shall write the grand irenicon of Christian thought which all the church of God may chant in unison? What hinders having it now? Ignorance.

If we could all see God as another God could, if there could be two, we should agree. If we knew all truth we should not divide. Now we know in part, but not the same part. We prophesy the part we think we see, not knowing how little we know. The rough edges of our broken truths do not join. The most thoughtful, teachable souls, most intelligent, agree best. Ignorance shrinks us apart. Knowledge broadens and brings us together. Jesus did not ask men to get together, but to get right; come into the light, follow its brightening rays, by increasing knowledge toward its centre and source. He saw the angel of peace, a mighty angel standing in the sun.

The angel song of peace was a far cry. It is a long journey from Bethlehem to the millennium. Jesus prayed, Sanctify them through the truth, before he asked that they be made one.

In Christ's thought peace was not the end, but at the end. He brought no flag of truce, but into the confusion of hostile pennons he thrust a new banner that was to wave when they were all in the dust. He brought not peace, but a sharp sword. His sword was bathed in heaven. It leads to a paradise under the shadow of swords. No syllable of compromise ever fell from his lips. He did not speak of unessential truths, and that men might harmlessly believe small lies. To feel and teach contempt for his smallest word, was to lose rank in his kingdom. To agree to disagree, was not the thought in his prayer. Let us tolerate each other, is not the finest possible phrase of Christian courtesy; Christ had such trust in truth that he had no tenderness for it. He was the most radical, relentless agitator the world ever saw. He found a fire kindled, and threw into it a brand that could not be put out, while there was chaff to burn. Into the furnace of free thought, whose fire is not quenched, let everything go, and let the fireproof abide. When he went away, he sent the Spirit of truth, the holy wind of God to keep it blazing, and keep a light on all the words he had spoken. When he shall guide us into all truth we shall agree.

Our timidity about truth is not in keeping with his spirit. Fear not the consequences of any truth. The men who get off the track get upset. They do notdrag the churchafter them. The ark does not need steadying. The truth does need to be learned and told. God wants us to get together in the truth. He wants men to get together as two companies, starting from opposite sides to tunnel a mountain, meet in the depths of its heart, not by listening for each other's blasts, but by believing their diagrams and working to them; or as two ships meet in mid-ocean, because they consult the same star, and trust their reckonings; or as an astronomer finds a missing member of the family of worlds by looking where another astronomer's mathematics says there ought to be one.

There is no peace to the mistaken. Truth is a restless leaven. God's loaves are set for self-raising. No intensity of misbelief, no courage of one's delusions, can rest the soul. There is an intellectual conscience, a superior court maintained in God's reservation in the soul, which lets no lie pass unchallenged. We can know the truth. God wants us to. He gives us as much as we will receive. Why has he spoken if he does not want us to hear? "The secret of the Lord is with them that fear him, and he will show them his covenant." He will not tell the secrets of the throne to his enemies. He that wills to do God's will shall know. Except a man be born from above he cannot see. The heaven-born are seers. The pure in heart shall see God because they can. If we continue in Christ's words we shall know the truth.

The devout, thoughtful Christian to-day, who wants to know God's will to do it, can come to the assurance of truth. His words are spirit and life. We live up into their meanings. We learn the truths in the grade of character we have reached. The love and worship of Christ in the heart must grow, as the truth of Christ will not grow in his mind.

Upon what terms can we search for the platform of common Christian thought? First, recognize the right and duty of free and holy thought.

When did the man who thinks the people cannot be trusted to think for themselves cease to be one of them? We might have a pope. Give him all the swords in the world. Let him cut off the heads that fail to nod assent. That has been tried. It has not worked well. Amputated heads sprout. Each man is king of thought in the island of his own being. Each of God's sons has

personal messages from his Father over his own private wire. Words are not the same to any two souls. They gather meanings in our minds as winds pick up odors in the gardens into which they blow. Enforced uniformity is a failure. To agree to think alike is to agree not to think at all. Subscription to something one does not believe does not save him from being a liar, by its being a creed. The right to think involves the right to change. If we are apart we shall not get together till somebody moves.

Time honored doctrines in ancient creeds have right to respect if they are respectable. A man with reverence enough in his nature to be a teacher of God will treat his Father's belief with respect. Old men should remember that God keeps making new men to put on the new lines of advance in his kingdom. They should remember how they scared their fathers with their new notions. Young men should know that there is better business for them than bursting paper bags, filled with wind, to make old men jump. If truth is the daughter of God, we should treat her with deference. Irreverence is the largest door for the entrance of heresy. There are a few words we might safely drop from our vocabulary, because they have lost or changed their meaning, or are associated with past bitterness or prejudices. The slogans of old battles do not run in smoothly in our psalm of peace. Then, if there be new wine of thought, it needs new bottles of speech.

Orthodoxy is one of these words. It is venerable and has meant grand things. Just what does it mean now? Has it not become supremely subjective? I do you to wit, brethren, if any one of you knows any man save yourself, and knows him thoroughly, and finds him entirely orthodox?

Evangelical is a more definite term, and the rustle of angel's wings is in its syllables. It is not best to use even this very much as a club. These words are set up on high in heresy trials, and the Bible is laid away for the "standards" of a sect.

The heretic may be the church to-morrow. It has happened. Edwards and Bushnell and Finney are in evidence as a noble three of a great company whom men have tried to kill to give their children somebody to build monuments for.

Then our test words are on a sliding scale. Are we Calvinist or Calvinistic, or Calvinistical, or Calvinisticalish? Or just Christians? How far are we from Westminster, and how far is it yet to

the millennium of union in the truth? The final creed "that long expected child of time," how much of it is already written? What will it be? It will not be a crazy-quilt patched from scraps of outworn creeds with their old owners' names stitched into the blocks they give. We can afford new raiment of white speech for the expected child of the brain of the church.

Theological thought is advancing. The men who shout it loudest are generally being run away with, and don't know it until they stand on their heads in the ditch. Yet "the thoughts of men are widened by the process of the sun"! Theology grows because theologians grow and can hold more of God.

Systematic theology will not write the ultimate creed all alone. The boys in the schools of the prophets throw too many snow-balls to work together very well. Our seminaries are rather more polemic than irenic. The band does not play "Sweet Home" on the skirmish line. The men of superior scholarship, who go to Germany and finish their education and faith and piety and reverence all together, do not help us so much as they think they do. There needs to be a place where men who get too much learning can be locked up till they get over it. Much learning may not make them mad, but makes other people mad.

We shall not argue ourselves together. We are one when our palms open upward in prayer or downward with alms, or outward to help the falling or the fallen. We write creeds with our fists. The spontaneous erection of bristles on the backs of dogs and dogmatists is one of the discouraging features of the case. And we go astray as soon as we are done speaking creeds.

Christ spoke a creed one sentence long. It is not all explained and applied yet. The ultimate creed must be inspired by some supreme purpose of God. How will this do for a start? The chief end of man is to be the best man he can, and glorify God by making this as good a world as he can.

Men, books, creeds, institutions, are of value according to their use in reaching these ends. The Bible is of use because it is a character-making book, a storehouse of words by which men live, in which is the life of the soul. Character is the universal solvent of values; right character the ultimate good. The kingdom of God is the divine adjustment of right characters. With this thought, read in this light, the Bible starts few disputes. Read to learn how to live. Search the book for something to satisfy

your hunger and thirst for righteousness. Read to learn how to please God, and how to do more good, and not for practice in critical ingenuity.

Blessed are they who hunger and thirst after difficulties in the Bible, is not one of the beatitudes of Jesus. As a sample, the book of Jonah, — it is not whether Jonah was taken in by the fish, or we have been taken in by the story, but this: if we sail against God's commands we shall find rough seas. God says to us in that book, Go into the great, wicked, doomed Nineveh of a world; tell men to repent lest they perish; preach the preaching that I bid you.

That is what preachers are for. While they keep at that there is harmony. When all have repented, all are saved and none of the saved need to be any more saved, the preachers might take a day off and inquire whether it is history or allegory. In either case, there is a good lesson in it which we must learn, or take it over again in some hard, bitter way.

Some of our teachers bolt the book with a little more lip-noise than is in good taste. Some chew it to shreds and throw it away with a toothpick. The burden of the book is clear. Christ honored it. Traditions, legends, the spontaneous growth of aspirations, deserve more reverent treatment than men whose ambition to be pioneers give to this grand word of God. Without reverence for truth, no man shall see it. "Put off thy shoes from off thy feet," is written above the door of the temple of truth.

Preaching to lead men to Christ, we agree. Preaching over the heads of the people at the other preachers is another matter. There must be a great many sermons which were never intended for the people who hear them. A deep purpose to win the world to Christ will fuse Christians faster than all our conventions and all compromises.

The fads of the Fadusees are in the way of Christian union. "I am determined to know everything among you save Jesus Christ and him crucified," is their motto. These fads hang on the back of a good many pulpit chairs. Evolution is one of them. Its precise stage in the process of self-creation is hard to find. A true theory of evolution is Christian doctrine, for it explains his processes without whom was nothing made that was made.

The raw notions of selection without a selector, and the survival of the toughest, and the missing link, eternally missing, and the guess that the stars were all comets because through æons

of too frequent setting they have no tails now, are dropped out of sight.

That nothing with life, from potatoes to poets, ever improved an iota without the aid of man has been so proven that science has left more room in the universe for God and human free will. If these theories are brought into the pulpit, it should be only so far as they lift up Christ. Put the object first and let that determine the means.

The more directly we get the word from the lips of Christ the firmer our rest in its certainty. Where we have had one dispute about the words of Christ we had a thousand about the doctrines of Paul, and ten thousand about the dogmas of Calvin. That does not degrade Paul; it exalts Christ. His words are as much plainer than Paul's as they are higher, and they are higher. The sermon on the mount is as plain as it could be made. The Golden Rule is elected king of words. The creed of Jesus is a gem with the light of heaven in it. It has never been improved. The Lord's prayer is beautiful on all lips. The parable of the prodigal opens the door of God's love and lets the world look in.

It is said that language begins by being a music, and ends by being an algebra. It ought to end before it becomes algebraic.

The Coming Common Creed.

1. It will be reasonable. It will respect the eternal instincts. It will find a response, an answering vibration, in every right-thinking soul. It will have no unthinkable tenets. It will tell of a God who meets the demands of human nature seeking its ideals. It will tolerate no conflict between reason and revelation. It will hold revelation to be a communication from reason in God to reason in man.

2. It will not ask any authority, but conviction of its truth.

The source of authority is God speaking through Christ by his Spirit to the individual reason and conscience. If not that, what? The church? What is the church? I and others. I may be mistaken. So may the others. We may be afraid of individual liberty of thought, but we cannot help ourselves. It comes to that before we get through. The church holds the consensus of Christian opinion, and carries a large presumption in its multitude of witness and the test of ages. To give to the church official authority is, having cut down the tree of popery, to recognize its innum-

erable sprouts. Christ spoke with authority, but asked no one to believe him who was not convinced, or what is the same, did not ask men to pretend to believe if they did not. He did not ask men to take his words for "substance of doctrine." Every jot and tittle could be trusted.

3. The new creed will be biblical. We believe the Bible because we have become convinced that it is true. We make our own canon, using such light as we can get from men thinking alone, or in councils. The authority of the Bible is in its reasonableness. Its authority over me is its reasonableness to me. In so far as we have tested it as a rule of life it proves itself to be the sort of book God would naturally give us. For this life it is a guide to trust. There is nothing in the Bible to make a man bad, or mislead him in thought or spirit or duty, and taken together it is the light the soul needs in its search for eternal life. The law of the Lord in it is perfect, converting the soul. Obedience to its precepts makes men righteous and the world perfect. Theories of inspiration are not very perfect, nor very important. Nothing is gained by criticising the vessels in which God sends us the bread of heaven and the water of life.

As to its record of events before there was a man, they are not disproved, but all the foot-prints of God seem to confirm the record. As to the future life, we have speculated more than has been for peace or edifying. The great lesson of God's word is that sin is ruin, that suffering is its inevitable consequence. Put this fact in the present or eternal tense, leaving details as among the hidden things of God. Holiness is life. Put that in the eternal tense and put in your strength in pleasing God in the life that now is.

4. The standard of unity will be practical. In mental gymnastics, or match games of theological footballs, it will not do to agree. That would stop the play; but when men with Christ's love in their hearts, consumed by the purpose which brought him from heaven, go out to seek and save the lost, the fire of that love burns up the chaff and stops the chaffing. Christian dynamics displaces polemics when Christianity is at work.

The ends aimed at in the problem of Christianity commend themselves to all men. The moralities and humanities are elemental, and they are so large a part of true religion, that they leave little space for speculation for speculation's sake. Good work stops idle talk. A good text for a sermon on Christian unity is Jehu's

challenge to Jehonadab, "Is thine heart right, as my heart is with thy heart? If it be, give me thine hand."

I saw it once. A Westminster-catechism, Congregational deacon and a Methodist class leader had developed their heresy-hunting into hate. They did not speak. The Methodist loved the deacon's son. One night the young man stood for prayers. The deacon tried to pray and his voice fell into his heart. The class-leader tried till his prayer was under water. They rose and groped toward each other, blindly. Their arms were about each other's necks, and the angels spread a film over all our eyes. When the deacon died the class-leader was kneeling by his bed. Nothing could have alienated those hearts but another contest of prejudices about theological questions which God never meant they should know very much about. The love of a father for a man who prays for his boy is the golden chain of union. Let us adopt all the boys and girls in the world and try to save them, as though of our own blood and bone, and in that mighty earnestness forget the vanities that set us at variance.

5. *The new creed will be intensely Christian.* The body of Christ must be trained to serve its head. He alone spoke the perfect word, showed the perfect way. The armies of unbelief have always had secret orders to aim their sharpest arrows at the King. They have not failed to try; sometimes in bold and open battle; sometimes with words of flattery and banners hidden in wreaths to honor the man and dethrone the King. We must take him as he offers himself, or not at all. If he is not the divine Saviour, he does not meet the lost world's need. If he does not speak with authority, we are at sea in our beliefs. There was no fault in his life, no mistake in his doctrine, no flaw in his plan.

The Holy Spirit will breathe life into a church which honors Christ. To explain the method of the divine existence is not essential to salvation, or we shall all be lost. So of the Incarnation. But he who says, "Thou art the Christ, the Son of the Living God," has laid the corner stone of a faith that will outlast time.

Then, what does Christ want us to think of the Father? What does he ask us to think of him? What manner of persons does he want us to be? What sort of a world does he want us to make of this old spoiled one? A zeal for missions befitting their worth would draw the children of God together mightily. A large vision

of the kingdom of God would help us to see eye to eye. Every great, holy sentiment is centripetal. Opinions divide us. And the Church of God is so childish yet that its divisions are over insignificant notions that Christ never thought it needful to mention.

Our dangers are in the extremes. We are in peril from ignorance, and in perhaps greater peril from learning. Some go to school too little, some too long. The ignorant may be taught. It is harder to unteach the overtaught. In too much philosophy we depart from the simplicity that is in Christ.

In a few words, the common ground of Christian belief,— Jesus Christ, the teacher sent from God. His word the top of all authority. He is what he says of himself, — Son of God, Son of Man, Saviour of Sinners, Ruler of the Kingdom of God. He forgives sin and gives life. The more we exalt him the better we shall agree. Get in sympathy with him, in his sympathy with the Father, in his plans for the world. Have a higher standard of personal holiness, coming down out of heaven from God, whose length and breadth shall equal its height and make it safe. Only a wise, holy soul can learn

"One new word of that great Credo, which in prophet hearts hath burned,
Since the first man stood God-conquered, with his face to heaven upturned."

COMMON GROUNDS OF BELIEF FOR CHRISTIAN THINKERS.[1]

REV. PROF. H. C. KING.

Finding myself in general agreement with the brilliant paper which has preceded, I may, perhaps, best use the brief moments allotted me by putting positively my own conception of this long problem of the Christian centuries.

Our own age, I suppose, approaches the problem somewhat differently than preceding ages. In seeking the common grounds of belief for Christian thinkers, we are not seeking to elaborate a second modern Westminster confession; nor are we seeking a mere average of Christian ideas that in reality expresses no one's full living thought. Still less is there sought the barest minimum

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of Christian belief. Rather, in harmony with a dominant characteristic of our time, in its emphasis on the social conscience, we seek a unity that is organic. Such a unity is both the closest that nature gives us in analogy, and depends on the differences of the members. To each member its office. Our age, therefore, must recognize that in the confession of its faith as in all else, we are genuinely members one of another. The unity sought not only tolerates differences, but welcomes and justifies them, as themselves help to a deeper unity. It believes in equality, but not in identity.

It is true, as the paper has well said, that Christianity looks everywhere to life; and we may be sure that any statement of Christian doctrine that does not obviously bear on living is still inadequate and incorrect. It is true that we do well to emphasize the strictly religious and practical purpose of the Bible; that the Bible is interested in both nature and history so far, and only so far, as either reveals God and inspires to godly living. It is true that in all Christian thinking, Christ is our ultimate appeal.

But, on the other hand, we must not confuse the issue. We cannot expect agreement in detailed intellectual statements even with fullest loyalty to Christ, and the most earnest desire after truth. To each his own message. Nor can we confine, or is it desirable to confine, expressions of Christian faith to the merely practical side. We need to seek to understand the meaning of our Christian experience, not only for our intellectual peace, but also for the sake of deepening our Christian experience itself.

For complete uniformity of belief and statement is both impossible and undesirable. It is impossible, for, in the first place, it is difficult, in any case, to tell our real inner creed. Some of its most important articles are quite certain to be implicit and unconfessed, even to ourselves. The only important creed is that finding its expression in life. There are assumptions implied in deeds and spirit; and the spirit of a man throws more light on his real creed than his formal statements do. His doctrines may be radical, his spirit thoroughly conservative, or *vice versa*. If all thought tends to pass into act, as modern psychology insists, we have a right to urge that those articles of a man's creed which find expression in living, are for him the really important articles. The will has a creed, as well as the intellect, and the real creed is the creed of life rather than of lips; it is wrought out, rather than thought.

out. And this real, inner, living creed probably no man can state with accuracy, even in his own case. And if he is ever able, even approximately, to do so, it will be at the end, rather than at the beginning of his life's work and experience.

Moreover, complete uniformity of belief and statement is impossible, for, even exactly the same words cannot mean the same to different individuals, for they are interpreted out of a different experience; they cannot mean precisely the same thing, even to the same individual, at different times, for his interpreting experience, too, is a changing thing. We need sometimes to remind ourselves that there is never any literal transfer of thought from mind to mind, still less from statement to mind; all thinking of even the most passive kind has an element of creation in it, for terms must be interpreted, and the interpretation is inevitably limited by previous experience. Sabatier is quite right, therefore, in asserting that credal statements must change their meaning just as words change. But it is to be noted that this principle means not only that unalterable doctrine, in this sense, is impossible between the generations; but also that identical doctrine is impossible in the same generation.

Out of the different experience, too, grow the different points of view and the different emphases. And these different points of view, and the different distribution of emphasis, give the same creed very different meanings for different men. It is as impossible to avoid this, as it is to avoid change and individuality. It is of a man's creed, as of his environment; the only effective portions are those to which he attends — those which he emphasizes, not those to which he gives a bare intellectual assent; and this varying attention and emphasis cannot be the same in different individuals. The only logical outcome of a thorough-going attempt to reach an identical creed is the church of one member.

But complete uniformity of belief and statement is not only impossible; it is undesirable. For, in the first place, it is only by these differing but supplementary finite expressions that we can approximate to the infinite truth. Like Leibnitz' mirrors in the market place, it is only by combining the points of view of all that a complete representation is possible. We need one another here, as elsewhere; we need the fellowship of the church, and of the whole church; the strictly individual view must be fragmentary. Our message needs the supplement of the messages of others; through

each member God has something unique to say. They without us, we without them, are not to be made perfect. We need to share, in such measure as is possible, the experiences of others.

Moreover, we are not to forget how truth comes — not by surrender of convictions, not by the silence of each, but by each standing earnestly for the truth which is given to him, in a union of conviction and charity. For only he who has convictions can be tolerant, as only he who has fears can be courageous.

Once more, we cannot and must not simply repeat each other. Nothing is so fatal to spiritual life as dishonesty. To attempt an identical creed involves something of such untrue repetition of the experience of others. For, as another has said, doctrines are an expression of life already present and are of value only so; they are not themselves a condition of life. If the doctrines we profess are not the honest expression of a real life in us, they are a hindrance, not a help. "Conscious untruth tends to drive from Christ."

For every one of these reasons now, it is positively undesirable to forbid varying theories or to check the varied expressions of Christian faith, whether in accordance or not with certain standard formulas. The very meaning and health of Christian fellowship demand rather that we should welcome and encourage the honest expression of the varied manifestations of the One Spirit, that we may be the more certain to get the whole truth, the whole life, which God intends. We are members one of another, in doctrine as in life.

It becomes increasingly clear, thus, where the real Christian unity is, and where the common grounds of Christian belief must be sought. The real unity of Christians is in their common life, in the common experience, in the possession of the common personal self-revelation of God in Christ, in the inworking of the one Spirit. It is the meaning of this one central Christian experience, which we strive to express in our doctrinal statements. Our expressions must vary; the life, the personal relation to God is one. The best analogy we have of the case lies in what the same great friend means to different persons. Our creeds are at best poor and partial expressions of the meaning for us of the divine friendship, of God's self-revelation to us. The emphasis in our topic therefore must be laid upon the word Christian; it is precisely in that experience and that personal relation

to God revealed in Christ which makes a man a Christian at all, that all the common grounds of Christian belief lie. The solution of Christian unity here, that is, is not by increasing abstraction, but by frank concreteness; not by false simplicity, but by living fulness; not by relation to propositions, but by relation to facts; not by emphasis on natural religion, but by emphasis on historical religion; not by bringing nature into prominence, but human nature; not by relation to things, but by relation to persons, to the one great world fact, the one person, to Christ. "I am the Way." The Christian faith is faith in a person; the Christian confession of faith is confession of Christ. This is everywhere the one all-embracing New Testament confession. Christ's own definition of the eternal life centres here. "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ" — acquaintance with God as revealed in Christ. "He that hath seen me hath seen the Father." So Paul declares, "No man can say that Jesus is Lord, but in the Holy Spirit." This is the one confession that really tests a man. Peter's great confession, with which the church begins, and which Jesus declared was revealed to him by God himself, was the personal confession of Christ. And John, after a three-fold reiteration of his personal assurance of the revelation of God in Christ, asserts as the sum of his life, "And our fellowship is with the Father and with his Son, Jesus Christ." And the primitive confessions of the Church in its benediction and baptismal formula express only the same living faith in the one God who has concretely and unmistakably revealed himself through Christ, as Father, and who manifests himself individually to every heart that will receive him through his Spirit. This is in truth a summary of the whole gospel. He then makes the Christian confession, who confesses Christ as the supreme revelation of God. And if we are really in earnest with this word Christian, we already have our basis of unity in our personal relation to Christ, our common Lord.

The common ground of belief thus is simply and wholly the common Christian life, the common personal relation to Christ, that includes the whole man. The basis is neither scholasticism — that seeks its unity in common intellectual arguments; nor mysticism — that builds on subjective feeling; though it gives full recognition to both thought and feeling. For the personal relation

is always more than a credal statement can express, though we may never cease to attempt such expression, and for the sake of the larger realization by ourselves and by the church, of the meaning of the personal relation to Christ, welcome every honest expression of his Christian life by another. Altogether, we shall at best but dimly shadow forth its full meaning.

And such a concrete relation to the personal Christ is a far better test of genuine Christian faith than any creed, whether more or less elaborate; since in the personal relation character inevitably comes out; and any test that allows even for the moment the ignoring of the ethical cannot remain even intellectually adequate, for Christian doctrine looks always and certainly to life; and even if one is thinking only of the correct, intellectual expression of the common Christian life — the maintenance of orthodoxy — so far as that is possible to us, it should be remembered that the most conservative of all influences is love of a person, and by no means subscription to a set of propositions. Would Christ so think? Would He so speak? are questions far more certain to keep Christian thinking true, than any intellectual test of man's devising.

We do not expect, therefore, we do not seek, any common grounds of belief for Christian thinkers, other than are involved in the simple fact that we are Christians at all, in the common recognition of the revelation of God in Christ — of the Lordship of Christ. We confess Christ. For, "no man can say, Jesus is Lord, but in the Holy Spirit." And "other foundation can no man lay, than that which is laid, which is Jesus Christ." In this common confession, we are, as everywhere, "members one of another," and need one another; and the unity we seek therefore is not the unity of identical credal statement — which can only make us isolated atoms not necessary to one another — but the deeper and larger organic unity of the richly varying manifestations of the common life in Christ.

If these principles are correct, then the basis of the plan of the church union adopted by the last National Council, must be essentially also the best statement of "the common grounds of belief for Christian thinkers." It is sufficiently explicit, and far better than a more detailed statement.

THE FUTURE OF ECCLESIASTICAL COUNCILS.

REV. HENRY A. HAZEN.[1]

"Councils of churches, orderly assembled, to declare the opinion of the churches on any matter of common concern, are an ordinance of Christ, and are necessary to a communion of the churches. That scriptural example, where the church at Antioch sent messengers to the church at Jerusalem for consultation and advice in a difficult question, is a sufficient warrant for such councils."

So speaks the report on polity, presented to the first National Council at Boston, in 1865, one of our great historic documents; and I cannot approach the brief discussion, which is all that is possible here to-day, by any better introduction than this quotation affords.

The form of the topic assigned me will not, of course, mislead anyone to suppose that I am to assume the vain role of a prophet. I can only try to draw from the logic of the situation, and from experience, my own inferences, as to what I conceive the future should be.

Ecclesiastical councils are among the most characteristic and logical products of our American Congregationalism. Our fundamental postulate, the independence of the local church, subject to no higher authority than that of the Master, necessitates a doctrine of fellowship, which shall set these churches in a practical and working harmony. Without this the unfriendly taunt of the "rope of sand" would have some foundation, and we should be properly a laughing stock to our neighbors, who cultivate a more highly developed ecclesiasticism. As has been wisely said more than once, independence and fellowship are the foci of our ellipse; one is not more fundamental than the other.

Of the fellowship of the churches, our system of ecclesiastical councils was, for two hundred years, the chief form of expression. Through this the churches touched hands and came into step with each other. In true neighborly fashion they shared each other's joys and helped each other in trial and difficulty. When a new church was organized, when a pastor was ordained, installed, or

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dismissed, or when any complication arose, significant enough to justify the hearing and advice of sister churches, they answered each other's call, and gave such fraternal expression to their common interest and life, as cemented their relations, and gave them vitality and power in their common service of the Master.

When the population increased, the means of communication multiplied, and neighbors were not so far apart, the churches, naturally, sought other and ampler forms for expressing their fellowship. Practically, through their various missionary societies, and more formally through conferences and associations, they have organized their fellowship, until the ecclesiastical council, instead of being its chief form of expression, has taken comparatively a secondary place.

But these later organs of fellowship, while healthfully supplementing, cannot supersede, the ecclesiastical council. We cannot transfer the functions of councils to associations and conferences without setting up an ecclesiastical organism which would imperil our liberties. Such permanent bodies, if entrusted with the functions of councils, ordination and installation of ministers, their dismission, and the advising of the churches in such cases of difficulty as are always sure to arise while men and women remain imperfectly sanctified, would acquire a perilous taste of power. The appetite, as human nature is, would grow with what it fed upon, and we should soon have tribunals setting up authority and issuing edicts to which the churches would be expected to bow. But the council is a safe depository of these functions. When its result is reached and its advice given it disappears. There is no standing moderator or committee to enforce its edicts or call the churches to account for disregard of them. Its result has just so much force as lies in the reason of it; and in this, its appeal to reason and sound common sense, is one of the chief characteristics and bulwarks of our Congregationalism. The evanescence of the council is the strength of the conciliary system. The council comes, does its work, and disappears. One council is not and cannot be a stepping-stone to another, and the liberties of the churches are just as safe after its adjournment as before it convened.

I. First, then, I affirm, what my subject implies, a future for our conciliary system. It is not outworn or decadent. Its functions, in safeguarding the character and standing of the ministry,

and the peace of the churches, are likely to be as important in the future as in the past. It will remain the most feasible, the most pliable, and the safest agency through which the churches can secure the important results for which they have looked to this system. Modern methods and appliances have no tendency to displace it.

II. Some improvements can be made which will lessen objections and facilitate its work, —

(*a*) In the matter of a quorum. It has sometimes happened, when distances were long and churches remote, that good men have travelled far, at great sacrifice, to find themselves without a quorum, and their errand bootless. It is, however, practicable to provide against this difficulty, in the rare cases where it is liable to arise, by adding a clause like this to the letter missive: —

"And we respectfully request that you would pass a vote agreeing that such churches as may be present in council, under this invitation, — a quorum being present, if not in person, by the force of such votes duly received, — may be authorized to proceed with the work for which the council is called; and that you will transmit this vote at once to our church."

This remedy was proposed by Prof. Beckwith, of Bangor, in a letter to the *Congregationalist*, July, 1897, page 96, and received editorial endorsement, as it had that of Dr. Quint.

(*b*) The most prevalent objection to installing councils takes this form, that a minister, once installed, can disregard the wishes of his people, and hold on to a place where he has ceased to be welcome. I cannot take time to discuss the present validity of this objection, though I have no doubt it can be easily shown to have far less force than the fears of good men invest it with. I can only hasten to affirm that whatever validity it has can be eliminated (1) by a suitable and legitimate agreement, at the outset of a pastorate, that either party may secure its termination by a six or three months' notice to the other; and (2) either party shall be entitled to the remedy of a council, if unreasonably refused by the other. That this is true to-day I have no doubt; but the fact is not recognized as it should be. Calls of ministers are now including this stipulation with good results.

The recognition and acceptance of these points would remove the doubts of many churches, and open the way to the extension and enjoyment of the beneficent influences of the system widely, where it is now almost untried.

(c) The conciliary system can be greatly strengthened by the elimination of certain evils, which are simply perversions and not inherent. (1) One is the tendency to make them spectacular, to add to the show, and the burden, by the large number of participants. The true theory of councils is sound and modest. It assumes that the vicinage should hear and decide such questions as come before councils, and that the neighboring churches may be assumed and trusted to voice the wisdom of the church at large. Neighborly fellowship is its corner stone; but too many modern calls of councils ignore all this. They travel far and wide to secure great names and a multitude of them. The result is not healthy, and the perversion reacts, in the minds of good men, against the system.

(2) Another perversion overlooks the fact that an ecclesiastical council is a council of the churches. It can be properly composed only of churches by their delegates. When an individual is called representing no church, the dignity of the churches is improperly lowered by their consenting to sit on a parity with him. When the presence of a particular person is desired, as it may properly be, it is much the healthier way, and saves the proprieties, if the church which can send him is called, with the request that he be named as its delegate. But if an individual or two are really wanted and must be had, as preacher or expert, and the church prefers the direct method, such cases should be limited to very special exceptions, and never multiplied for merely honorary recognitions and display. But one would not have to go far among the records of recent councils for cases where the number of persons called would almost equal, or even exceed, the number of churches, and in which, if the voting was done by individuals, the churches would not have the deciding voice.

Here comes in the question whether a return could be wisely made, to the older custom, which made the voting by churches, each church to have one vote. This method would not permit individuals to vote, and would reduce such membership in our councils to an honorary character. The results of councils would then represent the churches, and have a weight which they sometimes have not carried.

(3) Another perversion of the system happens when a council is called to secure a certain result, and is packed for the purpose; that is, partisans are selected for judges, and the duty of honest

inquiry for the truth is forgotten. The practice needs only to be stated to be condemned. Honest men can have no part in such procedure.

(4) And some councils have brought reproach upon the system by a failure of frankness and honesty in reaching their result. Not that all the facts are always to be put on record and published by councils, any more than in private life. But, on the other hand, such facts as the churches need to know, in guarding their sacred interests; or such as ministers are entitled to understand, in shaping their own relations with the churches, a council cannot properly ignore or cover up.

We must remember that any system is to be judged by its normal and healthy working and not condemned for perversions not inherent. These evils are due, not to the conciliary system, but to the human nature which has to deal with it. Over against all discounts we must set down on the credit side of the account another class of cases; churches which have been rescued from discord and division, if not from death, by a calm, careful, and charitable statement of differences, which passion has exaggerated, or from the incubus of pastorates which threatened mischief; ministers saved from injustice at the hands of an unreasoning and unchristian hostility, whose inciters later, it may be, rejoice in their own discomfiture. A fair history of councils, such as we have suggestions of in Dr. Dexter's chapter on councils, in his great volume on "Congregationalism, as seen in its Literature," will record a multitude of cases, in which the beneficent and salutary influence of councils is written large. Such a history waits to be written by some large-minded and careful historical student, and would be a most valuable contribution to our literature.

But no system is to be judged by perversions of it.

The future of our conciliary system will depend upon its value as felt and appreciated by the churches. If experience continues to prove its worth, as it has done in the past, they will not permit it to lapse into desuetude. The value is seen along these lines: —

1. It cultivates and enlarges the acquaintance of the churches with one another. When two lives are brought into touch with each other, in some significant experience, they become much more to one another. And when the Master calls a church to some deeper experience, in which it needs and naturally looks for the counsel of its sister churches, there springs up from the resulting

communion, a better knowledge and a heartier sympathy, such as nothing else could evoke. They are henceforth more to each other, and their fellowship is a more vital factor in their common service.

2. It is a useful safeguard to the character and permanence of the pastorate. The churches have a right and a duty in the control of the all-important function of the induction of men to the ministry, and the conciliary system affords the natural instrument to that end. In the matter of ordination this is so manifest that no alternative method has ever been seriously proposed. That the same reasons apply to installation, when a minister is transferred from one pastorate to another, or a minister comes from some other denomination to our own, has not always been as definitely recognized; but, if somewhat in degree, these reasons are the same in kind. Such a transfer affects vitally the interest of all the churches, and it is a healthy and gracious influence, when their voice is heard. Unworthy men are more likely to be sifted out by such a process, or their pathway made more difficult.

3. The value of the conciliary system is especially found in its tendency to greater permanence in the pastoral office. That more stability in the pastorate is a thing to be desired, I do not stay to argue. Any careful student of the history of our churches will admit the assumption. The ripe and benign fruits which fifty years have borne in the honored pastorate of Dr. Storrs, and in that of his father before him, can be garnered from no short period of growth and culture. The case is well illustrated by the familiar tale which I may venture to repeat. An American gentlemen asks an English gardener to confide to him the secret of the rich velvety lawn which spreads before them. After a suitable description of the methods employed, he adds, "and pursue this course for five hundred years."

And it is not open to doubt that the conciliary system does tend to give stability to the pastorate. Temporary excitements and transient gusts of feeling are less liable to reach hasty results if the reasons for action are to pass in review before a dispassionate council. The pause and reflection which a call for a council, even in prospect or possibility, secures, temper the excitement and prepare the way for conclusions which will better stand the test of time. They may not change the result, as perhaps it ought not to be changed; but they give it more character.

And when a pastorate reaches its end, the testimony of the sisterhood of churches is the most weighty utterance which a worthy minister can carry forth. I can illustrate my meaning by a statement of fact. Not long ago a minister who had done excellent service in a church for twenty years came to a natural ending of that charge. He had not been installed, had been one of the number who smile at the suggestion of installation and hold it of small value. But now, as he went forth, he smiled no longer. He wanted the testimony of the churches for the work he had done, and asked quite seriously if a council could not be called to voice the judgment, which he had good reason to think the churches held of his ministry. The reply was naturally in the negative, and the long interval before he found his next parish may have been made longer by the lack of that testimony.

I forecast for our conciliary system, then, a broad and healthy development, and a wider and more benign influence in the Congregationalism of the future, to the glory of our Master and Lord.

Note. Another case has been reported to me since this paper was written, which has such bearing upon the above argument as to be worth giving here: A minister who had served a western church without installation, when he resigned called for a council to dismiss him. The church acquiesced, and a council was convened, which assumed to act on the dissolution of a bond which no council had ever been asked to sanction.

MODERN METHODS IN MISSIONARY WORK.

BY SAMUEL B. CAPEN.

Whenever the church comes to consider any great missionary problem it is doing that which will bring it nearest to the heart of Jesus Christ. He came to save mankind. We are most clearly doing his will when we plan most speedily to plant his cross in all the world.

And there is much to encourage us to-day. The churches are increasing their gifts far out of proportion to the growth of population or to the total national wealth. The gifts for missions in 1880 were $7,669,000; in 1890 they were $13,888,700, — a growth far beyond that of the population. The years since show a similar gratifying increase. In the last seventy years the income of the missionary societies has been multiplied twenty-fold. Very

interesting tables have been prepared by both the *Outlook* and the *Independent*. From these it has been shown that Congregationalists give more than any other denomination on the valuation of church property. The wealth of the country increased from 1860 to 1890 three hundred and two per cent. The gifts of the Congregational churches increased during this same period apparently about four hundred per cent. Since 1840 there has been an apparent increase in the giving of sixfold per member. By any comparison of figures, it seems to be clear that there has been a steady growth in missionary spirit during the past twenty-five years.

Yet with all this hopeful outlook, when we come to consider our own missionary problems as a denomination, there is somehow almost a universal feeling of dissatisfaction Note that I do not say dissatisfaction altogether with our societies, but a general feeling of dissatisfaction with ourselves that we are in our present condition.

We find continually that several of our societies are in debt, and these debts have to be carried forward from year to year. We are confronted with the further sad fact that these debts would be even larger than they are if we kept our work up to the old standard. Missions are abandoned, or are partially abandoned, out stations are given up, and the whole work at home and abroad is crippled.

One of the reasons of the reduced income now in two of our societies, the American Board and the Home Missionary Society, comes through the practical exhaustion of the Otis and Swett legacies. These splendid legacies of several years ago were distributed by both societies over a series of years, it being expected that the growth of the denomination would supply funds from regular sources when these legacies were exhausted, so that there would be no interruption in the work. This hope has not been realized. Those who are responsible for the management of our societies feel the pressure, but the burden is heaviest upon the men at the front who see the field wide open in every direction, and yet are compelled to stop their ears to the calls of those who are ready to perish. What adds to this feeling of dissatisfaction is that there is no comprehensive plan as yet proposed to get our societies out of debt. The local church does not know whether it is doing its part in proportion to others, and there is lack of heart. We seem to have been following along in the same way for a number of years, the conditions of some of our missionary societies

growing worse rather than better; we are in the ruts, and it is important that something be done to get us out where the road is wider and better.

A statement was made by a clergyman in my presence recently at a large gathering, as follows: "If business men did their own business as they do that of the churches they would be paupers, but if they carried on the business of the church as they do their own they would conquer the world in a generation." I think the statement is too sweeping, but there is a truth in it which is this, *that we are not using the same enterprise, the same watchfulness over expenses, the same earnest planning in the work of our churches, as we are in our own private interests.*

Old methods seem to many to be out of date, and some new ones must be devised. Such a proposition as this certainly does not startle the business man. It is a well-known fact that improvements in machinery are following each other in such rapid succession that, in many mills, that which was modern and up to date ten years ago has now to be entirely abandoned. It is necessary to throw away the old machinery and renew the plant in order to pay any dividends on capital invested. A surgeon who used the tools and followed the methods of twenty-five years ago would be a fossil now. May there not be an equal necessity for a change of some missionary methods?

In the admirable paper of Hon. J. M. W. Hall, read at the annual meeting of the American Board in New Haven in October last, which has been been so highly commended, we find this sentence: "We venerate and appreciate old traditions and customs for all that has been accomplished through them, but they should not be worshipped or necessarily be a guide board in changed conditions and demands of our work."

Increase in Number of Charities.

We must note, as bearing upon our problem, the great *increase in the number of objects appealing to the Christian heart.* There are probably twenty of these to-day where there was one a generation ago. Hospitals, retreats, kindergartens for the poor, rescue missions, etc., etc.; there is no need to read the list to any intelligent audience. To many these calls cannot be less than a thousand a year. It is hard to say "No" to these personal calls which appeal so strongly to our humanity, and yet they certainly

are taking the money which in other days found its way directly into our missionary treasuries.

The same condition confronts us with regard to our foreign missionary work. The Madras Missionary Conference of India has recently sent to the churches of Great Britain, Australia, and America a communication to the effect that much money is wasted upon irresponsible solicitors from native Indian communities, with special pleas for contributions to work in their own land. This conference declares that this is demoralizing to the native Christians engaged in it, and harmful to the regular missionary operations of the church.

I was present a few months ago in a large metropolitan church. In the book-rack was a list of objects for which contributions were received through the church treasurer. I was interested to note that there were *twenty-one* in all. Even in this church itself, our six societies had to take their places with fifteen others! Ought not our own children to have a little more consideration that this?

A Great Business Law.

There is one great law which is everywhere to be noted in th business world, which seems to have an important bearing upon this question. It is summed up in the words, *Consolidation or Federation*. A generation or more ago, the corporation took the place of individual business plants and we have seen the rapid growth of factories and mills. This has been followed by a closer federation still of these various interests. It is found that they have common problems and that they can be worked out to advantage by coming closer together. Almost every business has now its own association. These are brought together in our cities into local Boards of Trade, and these in turn, through delegates, into those of the State and the Nation.

Consolidation, *Federation*, has become a practical necessity and law in the business world.

But with all this tendency to federation, it should be noted that business has become so intense, and competition so fierce, that men, as a rule, can master thoroughly but one thing. You find everywhere some expert, the head and master of his own specialty. This business law with this limitation we must keep in mind to help us in the solution of our missionary problems.

Modern Methods.

In considering these modern methods let me say, —

First. The great law of federation just noted in the business world has an application here. I believe it is time that our six missionary societies should come into a closer touch, a *practical federation*, one with the other. The foundation of this has been laid in recent years by the secretaries themselves in meeting together once or twice a year to discuss problems which the societies have in common. But far more than this, the work which our denomination is doing through these societies should be regarded more as *one work*, with no divided interests and no rivalry.

We have a navy and an army, and the latter in its turn is subdivided into infantry and cavalry and artillery; but these do not work independent of, but are used to support, one another. So we want in our Congregational army, represented by our different missionary societies, a oneness of aim and one comprehensive plan for our whole work.

As a means to this end, let us have one annual meeting in the place of three or more as at present, giving a week or ten days' time every year. As it is now, we see one set of men always at the meeting of the American Board, another at the Home Missionary Society, another at that of the American Missionary Association. It is too much like the condition in the apostolic churches, "one was of Paul, another of Apollos, another of Cephas." We want to change this and have our whole constituency interested in our whole work as being "all for Christ." Although much progress has been made in recent years, yet there is an appearance at times of a spirit which looks like rivalry, and the churches sometimes look at the secretaries and field agents as rivals with them. To quote another, "The Christian churches regard these societies very much as the retail merchants do the competing jobbing houses who send salesmen into their territory." We want to do away with all rivalry by having the *whole work*, *planned together*, *with the amount needed, and possible to raise, for each society agreed upon each year.*

I wish we might take the first step in this council by choosing one committee to report upon the needs of all the societies, instead of six committees, each reporting independently, without thought of the others.

As growing out of this closer federation, why could not the six societies agree upon a program of monthly missionary subjects for the weekly prayer-meeting, giving the foreign and home fields each one half the meetings during the year. Let the order of these meetings be printed in the church manuals, so the church shall be fully informed and made thus to see it as a part of its regular work.

Second. But in laying our emphasis upon federation we must not forget the business limitation noted above, and the necessity for *experts in different departments.* I think there has been a feeling in some minds that we might consolidate even more closely than I have suggested, but it does not seem wise at present to interfere with the autonomy of any of our six societies. There are people who from early training or conviction put their emphasis upon foreign missionary work; there are others equally conscientious who believe the great work of the future is the education of the colored race. Others, in their turn, feel that the great hope of the country is in the children, and their interest centres in the Sunday-school work. It certainly is not wise to do violence to such convictions. We shall raise more money, we shall do more good, by still having men who as specialists give their time and thought to some one feature of our work, and who present it with the enthusiasm which only men can who believe in the importance of their particular mission.

Third. As a step towards a federation which shall not destroy the autonomy of any of our six societies, I believe the time has fully come to appoint out of our churches a *committee of fifteen* to advise with regard to our whole missionary work, which shall be called the *Central Committee on Missionary Work*, and be composed as follows: Five to be appointed by the National Council; seven to be chosen by the executive committees of the six societies in such way as they deem best; one to be selected at the annual Christian Endeavor Convention by the Congregationalists at their denominational rally; one from the Women's Board of Missions, and one from the Women's Home Missionary Society.

This committee shall choose a chairman and secretary from its own number, shall serve without any compensation, and be composed one half, at least, of business men.

Its duty shall be, to make some comprehensive plans which shall —

First. Remove our societies from debt.

Second. They shall make it their purpose to reach so far as possible every Congregational church in the country, and try to enlist each church to give something every year to each of the six societies. They shall organize throughout all our States similar committees, to be composed wherever practicable of one man from each conference in the State. The member upon the State committee representing the conference shall in turn urge the appointment of a missionary committee in each conference, of such number as shall leave each member responsible for not more than five churches. It shall be the duty of each member of the conference committee to see that each of the five churches for which he is responsible has some definite plan of missionary work laid out for it at the beginning of each year. "An offering from every church and a gift from every member" should be the purpose.

It will be noted that this plan is substantially that of our national political parties, which have central committees and then State and local committees. In the last analysis every church in the country would thus be directly touched and made to feel that it has a place in the great Congregational army.

In order to prevent any debts in the future, I believe it would be perfectly legitimate and perfectly feasible for this general committee to advise as to the amount of money which ought to be raised for each society, care being taken that the relation of each to the other should be carefully considered, to the end that none of our work should suffer. This would, of course, be a somewhat difficult and delicate, but certainly not an impossible, task. There is a fair and just proportion which would best conserve the whole work. If our cities can have boards of apportionment, which determine the just proportions for each department out of the tax levy, certainly the church ought not to be inferior to the municipality. I believe, furthermore, that it would be possible to *apportion* this amount to the various States, and through the States and the conferences to the local churches. This apportionment, of course, must be carefully made, having relation to the size of the church and to the financial ability of its members. The idea which prevails in the Methodist church, of making the minister's salary somewhat of a test upon this latter point, seems to be worthy of consideration. A slight percentage might be added properly to offset a few, perhaps, who would fail to recognize their obligation.

What an enthusiasm there would be created if each church knew that if it gave its part in the apportionment, not only would there be no further debt created, but each year there would be some movement forward, the denomination working together like one great army! There could be a common literature provided, each local church could have its own missionary committee, and each church member could be personally reached. No church would for any length of time wish to have it known that it was behind in paying what was believed to be its fair proportion.

If we could only get our six hundred thousand church members together in a mass meeting, I believe not only that every debt would speedily be paid, but that subscriptions would be made to guarantee a further advance. We cannot get together in town meeting; let us do the next best thing and get together through representatives in conference and State and nation.

Third. As under our Congregational order the work of such a committee would be wholly advisory, would it not be wise to have it understood that they might call the attention of the executive committee of any of our societies to any point or to any method of work which would promote economy and efficiency of administration? There is a very widespread feeling that this latter part is not always considered as it should be; that there is not the same close scrutiny of expense as there would be if our own money was under discussion. Such a committee could be expected to remove such feelings of distrust if they are unjust.

I am aware that I have not gone as far in a plan for a consolidation of our missionary societies as many desire. There is a feeling in the churches, held by some of our wisest men, that there should be but *two societies* instead of six, *one for the foreign work* and the *other for the home work.* This plan, when wrought out, would have perhaps *four departments* in the home society, with a secretary over each. But I have not felt that we were yet prepared for this, and that the plan I have proposed is as long a step forward as our churches are yet ready to make together. The more complete union may come later.

The Value of a Central Committee on Missionary Work.

There are certainly many advantages which would arise by having such a plan as has been outlined above.

First. What a relief it would be to the executive committees of

our societies if they knew that there was some plan, in which they were a part, systematically to provide the funds needed for their work. Each year these officials sit down and make their appropriations for the ensuing year with an empty treasury. Lately they have not been able to plan any forward movement, but have been laboring with the disheartening problem as to what work can be given up with the least loss to the work as a whole. We call this old method *faith*. But if it is possible to plan for the future with some degree of assurance, and we fail to do it, then it is no longer faith but *presumption*. Faith, of course, will always be required, but we have no right because of our confidence in God to neglect wise planning ourselves.

Second. Such a committee would certainly have a tendency *to reduce the list of indifferent and shirking churches and pastors.* A Western paper tells of the case recently of a recruit from another denomination, who, on being settled over a Congregational church, abolished the whole system of our denominational benevolences, on the ground that such collections cut into current expenses! A missionary committee, working in the interests of all the societies, would certainly make such a condition of things practically impossible.

Furthermore, we have reason to believe that there are still churches in our country, supported in part by home missionary funds, who require only a little encouragement to be made to see that there is so much need of money everywhere to open new fields, that they can, with a little more effort, come to fuller manhood, get off from their crutches and walk alone.

It is stated that the churches of the Reformed Mission in India give ten times as much, according to their incomes, as the churches in America. One missionary tells of a time when he was in the church of the station of an old Karen pastor who came to him with a large contribution for foreign missionary work, and the missionary said, "How can your people give so much? I know you are very poor; the overflow of the river has swept away your crops, and your cattle are dying of disease. It is famine time with you." He replied, smiling, "It only means rice without curry." They were ready to live on this meagre fare that the foreign missionary work should not be allowed to suffer.

If all our churches had the conception of missions which would make them seem the one supreme thing, every pastor would be

stirred to make plans that would personally reach every member of his parish.

There can be no better illustration of what business planning can accomplish than is found in the Old South Church, Boston. Their method has been for fifty years to appoint at the annual meeting committees to take in charge the different objects for which contributions are to be taken during the year. The committee on foreign missions consists of five members. About a month before the annual contribution, this committee meets, confers with the pastor, and plans the campaign. The Friday night prayer-meeting before the contribution is taken is given up to this subject. A letter is sent out through the parish with envelopes, asking that money and pledges, with names, shall be placed in the envelopes; Sunday morning the sermon is preached and then the collection is taken. If there are absentees who usually give, or who may be expected to give, they are called upon subsequently. In other words, the whole parish is covered by this definite and systematic effort.

Other churches have plans, perhaps not so thorough as this, but if all churches had some well thought out method, with a special committee to "work up" interest in each society in its turn, who can doubt what the effect would be upon the gifts of our churches? As Professor Fiske of Chicago has well said, "There should be a committee in each church whose work should be to let no guilty non-contributor escape."

In contrast with the above, what is the method now in most churches? The pastor gives notice from the desk that next Sunday will be the date when the annual contribution for the American Board, for instance, will be taken. He may preach or speak of its importance; he may not. When the Sabbath comes, those who are present give. If it is a pleasant day the gift will be somewhat larger than if the skies are unpropitious. But as a rule no effort is made to secure any gift from the absent members.

Even in churches where the missionary work is presented, I believe only about one half the constituency practically give anything that can fairly be called a gift. Is there not a need of some new planning so that our giving may be more in proportion to our ability? We talk about the American people believing in the "almighty dollar"; it has been well said that we want to change the idea radically and make all feel, and especially church members, that the "almighty dollar" is the "Almighty's dollar."

Third. Intensity and competition have so increased that it requires *far more intelligent planning* to succeed to-day in the business world than was necessary a generation ago. We believe this same truth must be remembered more in connection with our missionary problems. The committee proposed ought to do just this planning for all our missionary work. They should see what new methods can be devised and what changes can be suggested, not only to promote efficiency and economy at every point, but to bring new enthusiasm and a more general interest throughout our country.

To illustrate: —

(*a*) Ought there not to be *rapid changes in the personnel of the boards of directors in our missionary societies?* Some of our societies have already moved in this direction, but the movement ought to become universal. There should be a constant introduction of younger men into these boards, not only that they should be in training for the future when the elders have passed away, but that they may bring to these boards the enthusiasm and courage and energy which belong to youth.

(*b*) All of our boards have a large membership, and yet comparatively few can possibly attend the annual meetings and thus have a voice in the election of officers. Would it not add greatly to general interest in our missionary work if some method could be devised of *nominating* our boards of directors similar to that so successfully followed by our colleges and universities in selecting overseers and trustees? The method is a familiar one of securing popular nominations by means of postal cards, twice as many being nominated as are to be elected. Then the selection could be made at the annual meetings from the men thus nominated at large by the whole constituency. This, of course, would cost labor and money, but if it made men feel that they had some share in the organization that was doing their work, that they were *partners* in it, it would certainly pay in increased interest and larger gifts.

(*c*) Has not the time come when we shall bring our churches into *closer touch* with the field by trying to interest the individual church or a group of churches in some definite mission of its own, following in some measure the new plan of the Presbyterians? Their thought is that this personal and vital contact between the men at front and the home church will increase the interest and as a result the contributions. Nearly five hundred of the seven hun-

dred and twelve foreign missionary workers of the Presbyterian church are especially salaried on the above plan, leaving about two hundred to be paid out of the general fund. There certainly is great inspiration to any individual or to any church to know who its personal representative is out on the frontier. There is a definiteness in the interest and a definiteness in the prayer which is worth much.

(*d*) *Ought we not, when vacancies occur among our secretaries, to make a selection of younger men than has been our custom in the past?* We have not availed ourselves as we should of the courage and enthusiasm which comes with youth, or recognized fully the influence which younger men might have because of their greater sympathy with the youth of the country. Our Presbyterian friends, in the choice of Mr. Speer as a foreign secretary, and their efforts to secure John Willis Baer, secretary of the Young People's Society of Christian Endeavor, for their home field, have set us a good example. Our large banking houses and commercial houses, our railroad companies, etc., are continually placing in positions of the highest trust young men in the full strength of early manhood. Such methods, so common in the business world, should be followed in our missionary societies.

These, and questions such as these, may well be considered by the representatives of the churches in the general committee proposed.

Before referring briefly to some objections which may arise, may I, without taking your mind from the main thought, and by the way of parenthesis, make this further suggestion. We are everywhere discussing most earnestly a *federation with other denominations*. May not such a committee as is now proposed be especially helpful in representing us in some measure when we try to discuss how we may thus best work together? It would be in a position to meet representatives of other denominations, and might do something to prevent the crowding of churches one upon another. It is one of the greatest criticisms that the world makes upon the Christian Church as a whole, that half a dozen denominations crowd in where half the number would be better, and this unseemly strife is very injurious in its influence. There is too much denominational jealousy, and one fears that some other denomination will get an advantage. Places of real want are neglected because of this over-crowding. It is oftentimes as much a Christian duty to

prevent the building of a new church in a community already well supplied, as it is to build a new church in a destitute community.

Right or wrong, there is a wide-spread feeling that too much missionary work is being *duplicated;* that it is often animated by a narrow sectarian rather than by the broadest missionary spirit; that there ought to be more co-operation; that when there are two churches at Brownsville, where only one is really needed, and none at all at Jonesville, one of the former ought to be closed for the sake of the latter. The work of all denominations will go on more vigorously when this matter is reviewed and so far as possible remedied.

My own experience and observation leads me to believe that as Congregationalists we are far more careful in this respect than others who might be mentioned. Our own missionary boards try to be scrupulously careful not to have work overlap. But I believe such a committee as we are planning for would do something towards greater comity in many places, prevent the waste of the Lord's money, and help towards that federation in missionary work with other denominations for which we pray.

Objections.

I realize at once that there are objections to this proposed central committee on missionary work.

First. The objection will be made that it interferes *with the freedom of the local church.* But certainly the plan proposed is simply advisory, and under our Congregational usage it can be nothing else. The central committee presents a plan; any church is still at liberty to make a better one for itself. We believe the practical result would be that in a brief time our churches as a whole would be led to adopt some plan worthy of Christ's cause, worthy of themselves, and it is this for which we are striving.

Second. It will be said that in the assignment proposed the amount asked of the local church may be too large, and thus tend to discourage all giving. In reply I would say that if mistakes occur at the outset, any committee, on a proper presentation of the facts, would gladly change the amount assigned. We believe that Christian brethren can be trusted to make proportions that are fair, and that each church in the end will be stimulated to do its best. No church with any proper self-respect will want to have its gifts lower than its fair proportion; and if a church is lacking in this respect, this may be a means to quicken it.

Third. Such a plan will entail a large amount of work. But if we can get rid of the debts of our missionary societies and prevent them in the future, and at the same time bring new enthusiasm into missionary giving, it will in the end pay more than its cost of time and strength. There are multitudes who will gladly do the local church work if they can feel that this plan is to be heartily and universally accepted.

Fourth. It may interfere with giving to miscellaneous objects. In reply I would say that many of them ought to be interfered with, and for those that are really worthy, the personal appeal will still avail with benevolent hearts.

Fifth. Some one will say there is peril in all this for it suggests too much centralization. As a descendant of the ninth generation from John Alden, I want to say that I am a Congregationalist not only by inheritance but from conviction, and there is not a drop of any other kind of blood in me. But here in America, with all these generations of freedom as a tradition, I have no fear that an advisory committee of this kind is fraught with the slightest peril to that which we all hold so tenaciously, the independence of the local church. It does put new emphasis on the other part of our belief, *fellowship*.

This paper was written some months ago. It has been a pleasure more recently to see from contributions in the *Congregationalist* and the *Advance*, suggestions to the churches in harmony with the thoughts herein stated. May I use one paragraph as an illustration, from Rev. C. H. Patton, of Duluth, whose voice and pen have been continually used in the aid of the missionary work of our churches: —

"The pastors are wearied with the incessant appeals from our seven societies, each urging its claim as of supreme importance. Most of these beseeching letters go straight to the waste-basket. The pastors feel that the work is one, and that all our missionary work should be placed upon a rational and business basis of support by a system of apportionment to each State for each society. The time is ripe for such a movement. It would not have been a wise step ten or even five years ago, but we believe it would be welcomed by a majority of the churches at the present time. The next National Council cannot do a more timely thing than to take positive steps in this direction. Any arrangements which a committee of their appointing might suggest would be backed by State

committees. Churches objecting would still be free to follow their own paths if they preferred."

The Wesleyan Methodists of England propose to celebrate the opening of the new century by raising a fund of one million pounds sterling from one million people. It certainly is important for us that we begin the new century with our missionary societies free from debt and with some plans for a forward step worthy of our denomination. In the providence of God there may possibly be new work to be done ere long in Cuba and the Philippine Islands. We have all been inspired by the Student Volunteer Movement, which is raising up men in such large numbers to enter the missionary field. *We want to match the enthusiasm over men with an equal enthusiasm over money.*

Before writing this paper, I spent considerable time in studying the missionary organizations of the Baptist, Methodist, and Presbyterian denominations, and consulted with officials and others familiar with their work. I am greatly indebted to the experience and practical methods of these denominations for very much of what has here been proposed.

Conclusion.

This Council is the last of the nineteenth century. As we look back upon the one hundred years which are now nearly completed, the one thing that will distinguish this century in all the future will be its missionary work. In its early years we had the beginnings of our great missionary societies. Following these came the increased interest in the study of the Bible and the wonderful strides made in every branch of the Sunday-school work. It has also seen the beginning of Young Men's and Young Women's Christian Associations; and in its latter years the wonderful movement of the Young People's Society of Christian Endeavor, followed by that of the Student Volunteer Movement. It is a wonderful record, and for it all we can glorify God.

But as we are so soon to enter a new century we must believe that it has in store for us even greater victories for the Cross. We believe it is going to witness a new consideration of wealth, better plans for systematic benevolence, and a more determined purpose to evangelize the nations more speedily. Christian men will realize as never before that the best investment they can make of their money is to put it into missionary work. Money invested in

this world will bring returns of four to five per cent for the years that we call life; but the money that we invest in Christian work will bring a hundred-fold increase for as many years as there are in *eternity*. One dollar at compound interest will, at the end of a century, be worth a thousand dollars; at the end of two centuries it will be worth a million dollars; at the end of three centuries it will be worth a billion dollars. If men can make so much out of invested funds, how much can God make? How much do you suppose the dollar you give to Christ will be worth two or three centuries after this, when you behold its glorious fruit from the other world?

Notwithstanding our great success in the past, only a small fraction of the church have really practised any self-denial in missionary giving. We have been "*playing*" at missionary work; the next century we must make it our "business." Mrs. Booth, of the Salvation Army, tells this incident: The *War Cry* has a picture of a boat in the midst of the sea, and all around are struggling, gasping, sinking men and women. In the rear of the boat is General Booth reaching out his hand to the drowning. Her little boy, when only a few years old, looked and looked at the picture, deeply interested in it. At last he said: "Mamma, what is grandpa doing? Is he trying to get the people into the boat, or is he just *shaking hands* with them?" The church from now on is going to make a *business* of missions as it has not in the past. It is not to be simply "shaking hands," but saving perishing men. Not only are our choicest young men going into the thick of the fight at home and abroad, but more and more our Christian merchants will put the same thought, the same intelligence, the same intensity that goes into their business, into the missionary work, and we shall have an enthusiasm for missions which, by the blessing of God, will carry everything before it.

Resolutions.

Whereas, for several years the work of all our missionary societies has been seriously hindered because of insufficient means properly to prosecute their work, and,

Whereas, notwithstanding the abandonment by them of missions already commenced, several of our societies are in debt, and,

Whereas, there is a wide-spread feeling among all our churches that a closer federation should be made of our different societies to

the end that there may be the greatest economy and efficiency in administration, therefore,

Resolved, that we recommend the appointment of a Central Committee on Missionary Work, of *fifteen members: six* to be appointed by the National Council; one of whom shall be a woman especially interested in home missions; *seven* to be chosen by the executive committees of our six missionary societies in such manner as they may deem best; *one* to be chosen by the Woman's Boards of Missions, and *one* to be selected at the Annual Christian Endeavor Convention by the Congregationalists at their denominational rally. It shall be the duty of this committee to use all possible efforts to secure the appointment of similar committees in the States and conferences throughout our country, to devise plans for promptly paying the debt of every society, and for such increased gifts as shall make it possible to enlarge our work at home and abroad. It shall also suggest such other measures looking to a closer union in the prosecution of our common work as may seem expedient, reporting the result of its conclusions to the next National Council.

Resolved, that this Council at this session choose its five representatives upon the committee, and that they be instructed by us to ask the co-operation of our missionary societies and the Young People's Society of Christian Endeavor in selecting the remaining members of the committee as proposed. In this battle with evil all over the world, in which as Congregationalists we wish to bear our full part, every dollar should be invested where it will most speedily provide a permanent church or school for a base of supplies. We ought to push forward in the prosecution of this holy war for righteousness in all the world; close this century and open the next by a grand forward movement all along the line.

APPENDIX.

Receipts of Missionary Societies.

	Churches and Individuals.	Legacies.	Income from Funds, etc.	Total.
A. B. C. F. M.	$471,109	$118,986	$52,686	$642,781
Cong. Home Miss. Society	293,790	255,570	42,867	592,227
A. M. A.	184,251	82,169	63,020	329,440
Cong. Church B'ld'g Society	92,523	166,917	36,064	295,504
College and Education Soc'y,	116,846	2,087	11,638	130,571
Cong. S. S. and Pub. Society,	53,962	4,684	501	59,147
Totals	$1,212,481	$630,413	$206,776	$2,049,670

The above table shows the receipts of our six missionary societies taken from their recent reports. This income is divided into three parts: that received, first, from churches and individuals; second, from legacies; third, from funds and miscellaneous sources. The table has been prepared especially to ascertain the gifts of the living, through our church offerings. These are found to be in round numbers, $1,200,000. Our church membership by the last Year-Book is 625,864. Leaving out for our present purpose 225,864 as an estimate for children and persons in extreme poverty, we have left then 400,000 persons capable of giving something to support our missionary work; $1,200,000 divided among this 400,000 members, able to give, is three dollars for each individual per year, or less than one cent per day! It is really less than that, for in every church there are members of the congregation who are not church members and yet many of whom give generously to our missionary work.

Does it seem unreasonable to believe that with systematic effort the average contribution of our church members could be increased in a short time to six dollars per member, or about two cents per day? And if this could be done, do we realize that with legacies, etc., the income for our American Board and Home Missionary Society would be a million a year for each, and that of all the other six societies would be increased in like proportion?

But, some one says, there are some feeble churches, even after making the deductions above, that could never give such a sum as proposed. This is certainly true, and they ought not to be expected to do it. But we must remember, on the other hand, how many there are who give many fold beyond the proportion, and this number could be greatly increased by effort.

In studying this matter, I took the Year-Book and examined the record of the largest churches in the great centres, — Boston, New York, and Chicago, — and the result I give herewith. I have made no account of the column "other gifts," which in many of these churches is a large item, and have called everything in the six regular missionary columns gifts to our six societies. I am aware that this is not absolutely correct, as gifts for the McCall Mission, for instance, might be put in a church report into "Foreign," — as gifts to the Sunday School Union, and not to our Sunday School Society, might go into the "Sunday School" column. But there seems to be no other way of reaching, even approximately, any comparison.

Greater Boston.	Members.	Total, Six Societies.	Average per Member.
Boston, Berkeley Temple	1,204	192	.16
" Park Street	875	5,114	5.84
South Boston, Phillips	713	1,845	2.59
Dorchester, 2d Church	685	8,375	12.23
Boston, Old South	679	27,616	40.67
Jamaica Plain, Central	608	2,619	4.29
Cambridge, 1st Church	839	6,168	7.35
Chelsea, Central	729	1,884	2.58
Hyde Park	683	738	1.08
Brookline, Harvard	661	10,227	15.47
Cambridge, Pilgrim	631	711	1.12
Newton, Eliot	615	18,462	30.02
Greater New York.			
New York, Broadway Tab.	698	11,180	16.02
" Pilgrim	735	1,803	2.45
Brooklyn, Tompkins Ave.	2,254	22,963	10.18
" Plymouth	1,828	1,218	.66
" Central	1,547	11,187	7.23
" Church of Pilgrims	1,061	5,275	4.97
" South	1,054	2,021	1.92
" Clinton Ave.	1,018	6,841	6.72
" Lewis Ave.	948	2,786	2.94
Chicago.			
Union Park	958	6,177	6.45
Plymouth	876	1,693	1.93
South	762	6,445	8.45
First	680	7,440	10.94
Warren Ave.	662	1,623	2.45
Pilgrim	621	967	1.56

In order to prevent any criticism of unfairness in the selection, I have taken all the churches — in these three Congregational centres — of over six hundred members. Limits prevent carrying the tables further, although if I could include some of the smaller churches I should then have those like the Central Church, Boston, which with a membership of but 240 gives $31.20 per member, and the New England Church, Chicago, 364 members, average gift, $10 per member. Similar figures could also be given by taking some of the smaller cities like Worcester, Hartford, etc.

We have already seen that the average gift per member to the six societies is about three dollars per year. This last table, which shows that, of these twenty-seven churches, fifteen give more than

this amount, many of them largely so, and which could be added to at great length, indicates how many churches are giving way beyond this proportion. We are therefore driven inevitably to the old conclusion, which the most casual examination of the Year-Book always shows, that there are hundreds of churches which are giving far below even the small average sum of three dollars per member.

HIGH STANDARDS OF MINISTERIAL CHARACTER.[1]

REV. PROF. A. L. GILLETT.

The topic of "The Necessity of High Standards of Ministerial Character," selected by your program committee for consideration at this hour, may at first seem a little aside from the range of subjects which a body like this, "established for the furtherance of the common interest and work of all the churches," would naturally take up. But a moment's reflection reminds us that there is no one influence more potent for good or ill in "the work of all the churches" than the personal character of their pastors. Your committee would not raise at this time any question of theological orthodoxy or scholastic acquirement, but would fix our thoughts exclusively on ministerial character. This it is which is the fulcrum of all ministerial efficiency. When the ministry seeks to move men, whether it be by the long lever of pulpit utterance, or by the close touch of personal endeavor, the fulcrum of personal character determines the resultant of all effort.

This theme has been prominent in discussions, ecclesiastical and theological, from time to time, throughout the history of the church. It is interesting to note how it came to the fore in that long deistic controversy in England, of which Hobbes crooned the cradle song and Wesley chanted the dirge, and which presents so many instructive parallels and contrasts to the thought of our own day. In 1737 Thomas Morgan, successively dissenting clergyman, Arian, deist, physician, described by a contemporary as "equally the enemy of superstition and bigotry on the one side, and a destructive fatalism on the other," — Thomas Morgan declared that "it is a more difficult thing for a clergyman to be wise and honest than for any other man to be so." Now, it is not

[1] Page 36.

my purpose to draw any comparison between the clergy in England during the first half of the eighteenth century and the ministry in the United States during the last half of the nineteenth. But the progress of one hundred and fifty years has made it no less true that it is hard for the minister to be honest, that it is difficult for him to square his life to that standard of absolute integrity which is rightly enough applied to his conduct. It is hard for the minister to be honest, not simply because he has many temptations which are peculiar to him and exceptionally insidious, — together with many more non-peculiar temptations than he is often credited with, but chiefly because ministerial honesty is a more all-round thing than is honesty in any other occupation. All business and social relations rest back in the long run on honesty. It is expected that the machinist rifling one of the new guns for our navy will properly and faithfully use his skill, that the inspector will submit the weapon to the proper test, and so on. It is expected that in general the merchant will give fair value for what he receives. The whole credit system of the world is built on the expectation that men will redeem their promises to pay and that banks will honestly handle funds entrusted to their care. Whether this general honesty is based on "policy" or roots in a confirmed loyalty to righteousness, the fact remains that modern civilization, with all its refinements and all its complexities, owes its stability to the general expectation that men will be honest, and to the fact that in spite of occasional breaches of trust, this expectation is reasonably fulfilled.

But this reasonably calculated "expectation of honesty" — to use the insurance phrase — which furnishes the basis for material civilization is what we may call a specialized honesty. It is not a through and through consistent integrity of character. Different standards of honesty, of right, are applied to specific occupations. The business man is expected to keep the eighth commandment. Keeping this, he remains an "honest" man, even though he sin through the greater part of the balance of the decalogue, so long as his conduct does not become too obtrusively notorious. The statesman, skilful and honest in the fulfilment of political responsibilities, may be guilty of conduct, financial or social, which would ruin a banker or a school teacher, and still remain an "honest" official. The man of social charm and distinction is not too sharply criticised as to his private affairs so long as public scandal

is not aroused. I wish it to be distinctly understood that nothing is further from my purpose in so speaking than to join in the too common pessimistic slur upon the character of men in social, business, and political life, as though there were a general rottenness at the core and only the surface was fair. I do not believe such to be the case. But I do want to recall to our minds the fact which the history of our own land abundantly illustrates and which daily life is continually displaying before our eyes, that for men of almost every rank and occupation in life but one the possession of a narrow, specialized kind of honesty is all that is demanded to secure recognition for usefulness, efficiency, and respect in the community. The one exception to this rule is the ministry of the Lord Jesus Christ. Thank God for that! It is occasion for profound gratitude that, in an age of utilitarian morality, in an age of Mammon worship, the demand is made of him who is to stand forth to speak before the Lord that he shall exhibit in his life a thoroughness of integrity, a fineness of moral grain, a toughness of ethical fibre, an all-round consistency of righteous character which is exacted of no other man.

I cannot forget the look of depression of spirit that came over the face of a gray-haired father in Israel as he spoke to me of a pastor who had just resigned leaving a number of bills unpaid. "Mr. X," he said, "was a very pleasant man socially. We shall not get another to preach such sermons as he did. He was remarkably gifted in prayer. But I don't believe he had a spark of the grace of God in his heart." You challenge this arraignment as too severe and sweeping. Doubtless it was so. Still, it indicates the sound instinct of a layman that simple, formal efficiency will not do as the test for the character of the minister, however justly it may serve as a criterion for men in any other walk in life. It is expected of him that he will, by his own character, make virtue commandingly attrahent.

Yes, as Thomas Morgan said, it is hard for a minister to be honest, because ministerial honesty means a thorough-going integrity tested in scope and degree by a unique standard. This the world rightly looks for. This, ministerial brethren imposing, ordaining or installing hands should expect. This, chief of all, the minister should imperatively demand of himself.

Leaving the existence, the propriety, the necessity of high popular standards of ministerial character, let us note briefly

some of the forces that to-day work toward deterioration in ministerial character. In speaking thus of deterioration in ministerial character, it is not my thought to compare the ministry of the present time with the ministry of some largely imaginary golden past. I am thinking only of that deterioration which appears when the individual compares himself with himself, or with his properly-formed ideals. There are certain forces within the man always moving in this direction. These do not change greatly from age to age. Selfishness, vanity, greed, lust of power, laziness, ambition, contentiousness — these are at work ever. But there are one or two influences which we may recognize as in a peculiar degree characteristic of our day. And, first of all, there is the materializing trend of all our modern life. It is hard to keep from measuring everything in dollars, miles, or volts. I think it is probably true that those statisticians are right who say that there is no employment which has had so small a proportional share in the general advancement in wealth, income, and luxury as the ministry. This the ministry has felt keenly. This feeling manifests itself in the brigades of importunate candidates besieging every vacant church which offers a fair living salary. It speaks out clearly in the utterances of gatherings of ministers, like those of one in New England, where, after vigorous protest had been made against the invasion of the fat pastures of the state by those outside its borders, it was suggested that organization of some sort be effected, by means of which the first choice of pastorates within the state should be reserved to resident ministers. It shows itself in the restlessness of the ministry of our fellowship which has made the extreme term of the Methodist itineracy seem like a long incumbency within the denomination where it was once no matter of surprise if the pastorate beginning with the ordination was closed only by the short journey from the pulpit to the churchyard.

Living in the midst of this advancing prosperity, required often by it to adopt an increasingly expensive scale of living, it is not altogether strange that the ministry should lament that their share in it has not been greater. They are conscious of reasonable abilities. They are conscious of steadfast toil. They are conscious of disproportionate remuneration. Yet, when we pause to think we must appreciate that this condition of things is a tribute to the fact that though in the world, they are not of the world.

It is a rule observable respecting all occupations that the world pays *for* what it gets *with* what it gets. Those employments which are essentially money-getting, which set money as their goal, are the employments which are paid in money. Grade to your thought the incomes of the successful men of business, the successful corporation lawyers, the successful judges, the successful teachers, and you see immediately how financial receipts keep parallel with the purely financial goal of the recipients. It is only to be expected that the profession which, alone of all professions, insist that its aim is not to increase the world's fund of money should be the smallest participant in this increment secured by others. But it is said that the minister strives to bring to the world something better than money. He should accordingly be the most largely paid. Yes, he should be most largely paid, but in what? In money? God save us from thus materializing our spiritual life by interpreting the highest in terms of the lowest. This method has already influenced our science, physical and historical, for ill. It has wrought for the perversion of politics and for the lowering of society. May the time never come when the highest emotions, the most celestial aspirations shall be exchanged over the counter, when virtue and patriotism and righteousness, appraised and ticketed, shall offer themselves at their face value in dollars and cents.

Another influence which works toward the deterioration of the character of the ministry is the ease with which a man gets into the ministry, and the difficulty with which he gets out of it. There is no important vocation in life which hedges its doorway about with such trifling difficulties as does the ministry. A man needs only to have the personal backing of some clergyman of tolerable reputation (and it is astonishing to see on what slight ground such backing can be secured) and crudeness of thought and obvious unripeness of Christian experience become no barrier in the way of his ordination. Over and over again the story repeats itself of churches rent by discord or dragged through the mire of a ministerial scandal, solely because an ordaining or installing council, solemnly convened to sit in judgment, has been too indolent or too good-natured to act in the light of facts patent before them. I have not now in mind cases of fine theological hair-splitting. I am recalling only cases where broad facts of an evident nature pointed to the unfitness of the candidate in respect

of a tolerable intellectual equipment or a sound basis of well-balanced Christian character. It is a most discouraging fact that just at the time when in every other walk of life the requirements for admission are being raised, when the lawyer, the druggist, the railroader, the plumber, is being subjected to more rigid tests, the candidate for a pulpit in the church of Christ is allowed to enter his desired office almost with no challenge except that which an ignorant, emotional, or untrained body of church members may have seen fit to give. Does it mean that there is an unavoidable weakness in our polity at this point, or does it signify that through the progress of modern hygiene we have come to think more of sewers than of souls?

In its last analysis the standard of ministerial character must be set by the ministry. If our ministry, through a weak sentimentality or an indolent charitableness, set the seal of ministerial office upon men of unworthy character or fail to warn the churches against those who, in character, have sunk down to the level of simple tolerable social respectability, they are failing in a just sense of their own obligations.

Not only is it too easy to get into the ministry, but it is too hard to get out of it. The tendency has been to adopt such a low type of character as adequate for the minister that his withdrawal from his profession has seemed to carry with it some intimation of broad, moral delinquency, or some vague suspicion of social scandal. The result is that men too often continue in the ministry when they have ceased to feel themselves adapted to the profession. Such a course cannot but blunt the fine edge of character. No man carrying about in his heart the dull consciousness of failure and the desire to be otherwise employed can have that eye open Godward upon which ministerial success depends. Why is it that the lawyer may fail as a lawyer and become a merchant, and nobody have towards him anything but the kindliest feelings and the fullest respect, or the merchant may become a handicraftsman and no breath of criticism be aroused? But if a minister change his occupation he is looked on askance. Sometimes there is a resolute spirit who, discerning that his place is not in the ranks of the ministry, keeps his conscience untarnished, and turns with a cheerful efficiency to other employment and fights his way to the esteem of his fellows. All honor to such an one. But is it not a most ungentle kindliness which, among ministerial

brethren, accepts such a low type of ministerial character that he who has chosen this profession has set before him the alternative of remaining in it even when he feels himself unfitted in talents or temperament or consecration for the performance of its sacred duties, or of going out of it to face undeserved disrepute? I am convinced that it would produce a higher type of professional character if more tender solicitude were displayed in exalting the conditions of entering and remaining in the ministry, so that less opprobrium should be cast upon him who turns to other honorable occupation.

I have so far been speaking of the ministry as a profession — having its place side by side with the other employments that go to constitute the complex of modern life. And, as a profession, I have accented the importance of and the difficulties in securing the requisite high-toned, all-round integrity of character, and have hinted at some of the many forces that tend to the lowering of its average excellence. But the ministry has another side. It is more than a profession. It is a calling. Joseph Parker says, "Christ called men to his ministry, and unless a man is called to his ministry he had better not enter it. I hold that no man is a true minister who is not directly called by Christ. This limits the ministry, but it strengthens it indefinitely." When Dr. Parker thus speaks, he brings forward with characteristic vehemence a truth of which our day is in danger of losing sight. Because we think our ancestors over-accented it there is no reason why we should ignore it. This tendency to disregard the desirability, not to say necessity, of a peculiar "call" to the ministry is the manifestation of one phase of a most unhappy tendency of modern thought. Put in terms of philosophy I should characterize it as the attempt to do thinking which is both keen and practical, while ignoring the fundamental category of "quality," and absorbing it into the category of "quantity." It is hard to imagine a more fatuous logical process. It escapes being jeered out of court only because the psychology and logic of the human race is embodied in language. And language is so saturated with the idea of quality that in order to be intelligible a man must imply its reality even while denying it. It is this denial of qualitative difference, that is the major premise of the crass materialism of Vogt and Buechner. It is by means of the same denial that Haeckel can assert that his monism is not materialism. It is the influence of the same thought that leaves us

after the perusal of the work of Thomas Hill Green, still groping after the shadow of the real human personality. It is the same negative that makes it impossible to say whether many modern monistic writers should be classed as materialists or pantheists. It is deference to the same current tendency that makes a Baptist theologian of well-deserved repute choose as the title of his metaphysic a frankly confessed *Contradicto in adjecto* and dub it "Ethical Monism."

Now I have no intention of wearying your patience by pointing out how naturally this mood of thought has become dominant as the outcome of those speculations which preceded it. Nor would I elaborate any criticism of it. I only point it out that we may, in part, appreciate the nature of the drift toward disregarding the recognition of that peculiar and distinctive basis of conviction which theology has tried to make precise by the term "call." In our zeal for exalting the sacredness and divineness of all human occupation, we have come to be in danger of relegating to an undeserved neglect this immensely important prerequisite of ministerial service.

In accenting the importance of the divine call I would enter no plea for sacerdotalism or clericalism. I would advance no claim for the reception or transmission of a peculiarly efficacious grace. I plead for something simpler than these; but because simpler, vastly more significant. I mean merely that in the consciousness of the minister there should be the peculiar sense that in a distinctive and unique way the obligation is laid upon him by God to devote himself to the profession of the ministry, and to make the proclamation of the Gospel of Christ his sole and absorbing occupation. I am quite aware of the queries which at the present time the enunciation of this idea of a "called" ministry is likely to provoke. "Oh," it will be said, "so you expect a brightness above the noonday sun to attest to every man his divine calling?" Of course, I say "No." "Would you exact then," it will be inquired, "that in every case there shall be the knowledge of a specific marked time when the 'call' came?" Certainly not. "Ought not the man who is to become a minister," it is urged, "make use of his intelligence and of his enlightened common sense when he decides to enter his profession?" Unquestionably. "Do you not believe," the questioner adds, "that God calls men to other professions than the ministry? May not a merchant have a call,

as well as a clergyman?" I have no inclination to deny it. "Well, then," it will be said, "if you cannot state the precise and universal method of the call, if you recognize in the choice of the ministerial profession the proper use of the same faculties that determine every other decision in life, if you acknowledge that there may be call to a service which is not that of the ministry, how, then, do you talk further about the necessity of a 'call' at all? Every occupation in life is a 'calling,' and the ministry is not differentiated from others."

You immediately discern how this whole argumentation roots in the tendency to level downward by ignoring qualitative distinctions. In reply to such position I would only now say that this much seems to me to be clear beyond all possible question, as I read the history of the church and as I note the Lord's own chosen method for the widening proclamation of his gospel, that there must be those who are somehow set apart to the peculiar work of ministration. The world is to be saved by the foolishness of preaching. By the method that was realized in the sermon on the mount, in the converse with the woman at the well, in the elucidation of truth to the twelve at the last supper. To this end men have been and always must be set apart to their ministry. This is not the conferring of a peculiar sanctity, nor the right to a peculiar sanctimoniousness. It is a necessary provision for the efficient proclamation of the Gospel. The ground of its necessity is not that there may be those who have the power of a tactual transference of apostolic grace. It is not necessary solely that there may be those who devote adequate time and concentration of purpose to this end to render its efficient accomplishment reasonably certain. It is of importance chiefly because of the influence this conviction of being "called" has on the character of him who accepts the vocation. This sense of being under appointment, this knowledge of a divine commission, this intimate perception of direct and immediate responsibility to his Master, this recognition of ambassadorial relation to the King of kings and Lord of lords, this blessed burdenedness of spirit under the God-given duty of the care of souls, this exalted apprehension that somehow to him is given in a distinctive way the privilege of partnership with God in his æonic striving to win men from the power of sin, this right to feel specially summoned of the Lord Jesus Christ to the illumined mountain top of transfiguration and into the shadowed agony

of Gethsemane, — it is this, and this alone, that can set upon character the stamp which shall make the personality dynamic of salvation.

But again, much of modern thought would bring out its turning lathe, and bid me fashion the one method by which this call may be secured, or the consciousness of it attested. And then follows the logical straw chopping amidst the contradictions of monistic infinitudes.

I find little countenance for such mechanistics on the part of him who said, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." Somehow or other we must get back of the mechanical method, and of the nice logical balancings of speculative thought to the ultimate facts of the spirit — facts so vital as to rend all mechanism and to defy logic with the absoluteness of reality.

I have spoken of the necessity of a difficult and inclusive integrity of character on the part of the ministry in order that the profession may have the respect due it. I have accented the need of the consciousness of a call as a most necessary element in the molding of a personality that shall win and dominate men toward salvation. The former supplies the conserving, the latter the progressive, power of the ministry in the world. In both phases it is the potency of character.

We would now raise the question of method. What can be done toward securing and preserving this power for the minister? We all agree, I suppose, that the sole reason for the existence of ministers, as a class, is thereby to hasten the conquest of the Kingdom of God. The ministry thus stands for the promotion, acceleration, of a movement in world history. The newer school of history, illustrated, for example, by Professor Harnack, has not only got beyond the "drum and trumpet" theory of history, but it has also transcended that later mood of thought born of Hegelianism, which would trace all progress in history to the conflict of certain ideas, the laws of whose occurrence can be clearly charted and logically correlated. Modern historians find in personalities the determinants of world progress. There may, perchance, be a higher law which determines the appearance of personalities, but that law is as yet entirely unknown. From time to time there comes into the world a man who by the power, in

part of his idea, but even more by the might of that indefinable efflorescence of personality which we call character, raises the life of the whole world to a higher plane of progress. This is the thought we find Tiele expressing in his Gifford Lectures, when he says, "The work of religious reformers is commonly too partially regarded as the revelation of new truth, or the preaching of doctrines before unheard of. But . . . the most powerful means of inspiring a new and higher spirit is precisely the personality of the reformer; his individual character, the one thing he does not owe to his ancestry or contemporaries, is his by nature, and which science may analyze but cannot explain." Phillips Brooks, with his keen spiritual intuition, touched the same truth some years ago when he said that "a man's power is his idea multiplied by his personality." Orthodox German Confessionalism ran to seed in an arid rationalism through its exclusive adherence to the theology of Luther. And it is to the credit of the newer German theology, with all its vagaries, that it tries to revive the power of the Reformation by going behind the theology of Luther to the forces lying in the personality of the man, which expressed themselves in sermon, in prayer, in psalm, in deed. It is useless to multiply illustrations of this general fact. They throng to your mind as the memory of any great religious movement comes before you.

Nor is it necessary to remind you of that almost too frequently quoted fact of vital history, that the individual in his own life epitomizes the life of the race. What every minister is set for is to bring about a reformation. Not every one will be a Huss or a Wyclif; but if the minister be not in some sense a reformer his life is a flat failure. It may be the reformation of the life of a very contracted community, it may be the reformation of an individual life here and there, but to achieve this end is his goal. If this is as true as I have no doubt we all feel it to be, it can scarcely be deemed a vain quest to inquire for the methods or influence by which that degree of character may be attained which shall make a man in his own sphere a reformer. For we must always remember that character is not an endowment, but an achievement, and must be the product of individual endeavor.

The two things that a minister most needs for the development of character are thorough training and consecration. Not training *or* consecration, as alternative qualification, but training *and* con-

secration, now and forever, one and inseparable. The minister lacking either hobbles on one foot.

And first, then, of training: You have just had brought to your attention the agencies which our denomination has raised up for supplying to the churches an educated ministry. It is not for me at this time to dwell on the excellence of their ideals, or the adequacy of the opportunities they offer for theological discipline; still less is it my purpose to enter into any discussion of what are the studies the pursuit of which best fits a man for efficient ministerial service. The point upon which I should here like to lay emphasis is the significance of thorough, advanced intellectual training as an essential formative influence in the upbuilding of character.

A strong current of modern pedagogy, under the influence of the Herbartians, is to place the development of character as the goal of all education. That our seminaries are in sympathy with this idea is evidenced by the fact that at the opening of two of them there was last fall delivered by the president an address on Character as the Goal of Ministerial Training. There is an opinion pretty widely current that the theological school is a place where dogma is shot into young men's heads with a thirteen-inch gun. The bigger the gun, the better. That the student is fed on the dry husks of criticism. That under the weight of heavy intellectual duties the sensibility to ordinary needs is crushed out. That he is so absorbed with affairs apart from common life that the heart is dried within him and the enthusiasm frozen up. We who are here to-day, I trust all of us, know better. But it is surprising from what quarters come the complaints of the heartlessness of theological schools and the need of attention to character rather than simply to intellect.

The theological seminary as now conducted is not simply a brain gymnasium. As President Hartranft said some years since, "If God is love we may always feel warranted in saying that heart takes precedence of head." Character must be the key to knowledge. But, as he also said, character must likewise be the goal of knowledge. Thorough, mandatory training and equipment of the mind is essential to the construction of a strong, pure, tough-fibred character. The mischief of our current clamor for an abbreviated, easy, non-technical course of training for the ministry lies not simply in the fact that men may become ministers who do

not know some things that the minister is supposed to know, or that the present ministry is falling away from the honored traditions of an educated Congregational clergy. There is a much more serious peril in the introduction into the ministry of men whose characters have not been rounded and hardened by the training *in character* that a thorough and protracted course of intellectual discipline secures. It is a profoundly true statement of Illingworth's that "The two great obstacles to all improvement in character are indolence and impatience." It would be a surprise to many who advocate these easy-going methods, to learn the dread of all work not sugared with the charm of obvious immediate applicability, the impatience of delay in spreading the yet scarcely bedowned wings, which is frequently displayed by those zealous spirits who would waste no time in saving the world. Our modern ecclesiastical life shows in all its branches vastly too strong a tendency to rely on an elaborate machinery, which shall be propelled by the spume of a transient sentimentality rather than by the current of a patient industry.

This is a phase of the discussion of ministerial training that has been too much neglected. It has been proclaimed that the need of the ministry of to-day is piety, not prosody; is character, not criticism; is doing, not dogma. The question is not whether training can take the place of piety, character, and practical efficiency. It is this: Can these realize themselves without the thorough training? In every other walk of life the age is demanding of young men with an increasing imperative that quality of character, that manifestation of industry and patience which is secured only through prolonged discipline. And young men from the very best of our homes flock to such callings. We are trying to win to the ministry young men of the highest character and of the finest culture. Shall we succeed in doing this by proclaiming that a character which shuns toil and is impatient of discipline, is of a type high enough for the ministry? That method can never succeed. The ideality which makes young manhood strong and beautiful rejects such a calling. The noble character hears a summoning voice only from that which is noblest. The aspiring spirit utters its "Here am I" only to that which is most arduous. The ministry cannot possibly secure and retain the respect which it ought to have, if men in other occupations come to conceive that the ministry lacks the stuff, the

virility, which is willing to endure hardness for the sake of that discipline which alone makes large success possible.

But I have dwelt enough upon the importance for his own character and for the world's estimate of it of a thorough training for the ministry. I said the second essential for large ministerial character was consecration. I shrink from the use of that word. It has become so perilously near cant that the abounding splendor of its real meaning is endangered. May the word fill us with the vision of the infinite holiness, and with that abasement of spirit which is of itself an exaltation. May we bow before it.

I said a short time since that training and consecration might not be thought of as alternatives, but should always be united in the character of the minister. The training should deepen the consecration and the consecration should make more fervid the zeal for thorough intellectual equipment. No intensity or prolongation of toil upon the revelation of God — as manifested in the world of nature, as imaged in the life of man, as depicted in history, as prevading his most holy Word, should do other than make more profound the sense of the glorious majesty, the matchless might, the effulgent glory, the all-embracing love of God. All deepened study should bring a new joy in the thought of absorption in his service and in enthralment to his commands.

So, too, all deepening love for the great Father, all strong resolve of self-renunciation to his service, should quicken with a new enthusiasm and energize with a new persistency the research into the manifold ways of the divine self-revelation. The power that conquers the world is the power of personality which comes through self-renunciation. Whether we speak of a Luther or a Loyola, of a St. Francis or a Wesley, of a begging friar or of a salvation lassie, it is the same. The ministry, if it is to be a power in the world, must be baptized with the baptism of sacrifice. To drink of the cup that He drank of, to be baptized with the baptism that He was baptized with, is the crowning privilege of Christian service. If to any man the time come when the symbol of the crucified Christ is the symbol of material luxury, that man's power must be decadent. I am not now raising my voice for a return to hermitism, mighty as was the appeal of the anchorite to the pious feeling. I am advancing no plea for monastic vows, strong in their day as was their protest against worldliness. I am not advocating an enthusiasm for mysticism,

with its inevitable accompaniment of legalism, properly influential as mysticism has been in its declaration against intellectualism. The hermit, the monk, the mystic, — these have not, however, labored in vain in the world. The external life of each has tried to body forth a spirit which is the spirit that must conquer the world.

I see no great reason to hope that we can expect any great forward spiritual movement, except as it embodies a sacrifice, — yes, a sacrifice that seems illogical and wasteful. It is easy to complain that the precious ointment is wasted, and might have been put to a better use. To say that the brilliant powers are thrown away on the small parish, and to measure duties in dollars and calls in cash. But we must remember that it was Judas and not Jesus who condemned the waste. I have no disposition to cast stones at my more privileged ministerial brethren in the pastorate. The sacrifice and the consecration of many of our ministry rouses my enthusiastic and wondering admiration. All the more am I satisfied that just as soon as our ministry comes to pity itself, its power is well-nigh gone. Self-pity is the first step to mendicancy. The beggar is never the hero. And it is self-effacing consecrated heroism that must conquer the world. Self-effacement on its negative side, utter absorption in Christlike service on its positive — this is consecration. This is the trait of character which will be at once the purge and the magnet of the ministry. One thousand men and more off Santiago Harbor, emulous to share an enterprise whose reward seemed certain death, thousands upon shore eager to show an equal love of country, — these tell us that the capacity for self-forgetfulness has not abandoned the end of the nineteenth century. If our ministry shall so exhibit the character of well-trained consecration that it shall appear that no talents are too precious and no labor too great to be rendered up in the service of the Master, I have no fear but that to the ministry will come the brightest and truest from our colleges to rejoice in the divine service. They will hear the call, "Come, follow me." They will look upon Golgotha and will discern the majestic, imperative, and the gracious charm of that summoning across, and will lay at its feet the willing sacrifice of their lifelong endeavor.

STATEMENTS OF THEOLOGICAL SEMINARIES.[1]

CHICAGO.

REV. G. S. F. SAVAGE.

The Chicago Theological Seminary is emphatically a child of the churches, organized and controlled by them. It was established in 1854 by a convention, held in Chicago, of delegates representing the six western States of Michigan, Illinois, Indiana, Iowa, Wisconsin, and Missouri.

There was some doubt, at that time, as to the expediency or necessity of organizing such an institution in the west. But the rapid increase and growth of churches on this field seemed to a large majority of the delegates to warrant and demand that they should be no longer in colonial dependence upon the east for an educated ministry, but that provision should be made here for the supply of these churches, from those raised up and educated by them.

This year completes forty years of actual service, by this seminary, in training young men for the work of the gospel ministry. And the results, already secured by it, are such as to show, beyond question, the wisdom of its founders in its establishment and its right to be recognized as a permanent and useful factor in our Congregational institutions and enterprises. It has from the first maintained a vital connection with our churches, and holds itself responsible to them. Its directors are periodically chosen by the churches of its constituency, through their triennial Convention, which is the supreme governing body of the institution, and its annual examiners are appointed by the fourteen state associations now auxiliary to it. These examiners are required to make annual report to the bodies appointing them. It opened its doors for the reception of students in 1858, with a class of ten and a faculty of two professors. Its growth has been such that it is now the acknowledged peer of the six sister seminaries of our denomination.

In the number of its students it leads the others. In the last three years it has enrolled an annual average of 166 and graduated from the senior classes an average of 47. The 164 students en-

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rolled the present year were gathered from 27 States of the Union and from 10 foreign countries.

The whole number of students who have received instruction in the seminary is about fifteen hundred. Of this number 761 have been graduated. There have been 75 graduate students; and 6 fellows have been sent by the institution to study special subjects at German universities. These students have come to us from nearly one hundred educational institutions, and from nearly every state and territory of the United States, and from eighteen foreign countries.

They have done effective service in the ministry, in our own country, from the Atlantic to the Pacific, and in mission fields which belt the globe. Sixty have entered the foreign field, and others have consecrated themselves to this service, and are awaiting the opportunity to engage in it.

The faculty of the seminary has been increased from two to twelve professors and four instructors.

Several important changes have been made in the Board of Instruction since the last Council. Rev. George N. Boardman, D. D., who had filled with great acceptance the professorship of systematic theology for twenty-two years, resigned his position, and, in recognition of his valuable services, was retained as professor emeritus, and Rev. William Douglas Mackenzie, D. D., was inaugurated in his place.

A new department of elocution and sacred music having been established, Rev. William B. Chamberlain, M. A., was inaugurated as professor in the same.

Also, a new Danish-Norwegian professorship was endowed, and Rev. Reinhart August Jernberg, M. A., who had given instruction in this department, the preceding eight years, was inaugurated professor of biblical and practical theology in the same.

In the German department, Rev. Carl August Paeth, M. A., who, for three years, had been the German instructor, was inaugurated as full professor of systematic and practical theology.

The professorship of Prof. G. B. Willcox, D. D., has been changed from that of pastoral theology and special studies to that of Congregational History, Church polity, and special studies; and that of Prof. Graham Taylor, D. D., from that of Christian sociology and the English Bible to that of Christian sociology and pastoral theology.

In connection with these changes the curriculum of studies has been enlarged, and the standard elevated. A large number of electives have been added to the regular course. An increased number of the students who have entered have had a thorough preparation as college graduates, and a good work has been done in eliminating those applicants who offer themselves without suitable qualification or preparation as candidates for the ministry.

The seminary is divided into four departments; viz., the English, German, Swedish, and Danish-Norwegian. The addition of the Foreign departments has not been allowed to overshadow, or hinder, in any respect, the regular work in the English department. But the need of such Foreign departments as an adjunct of the other, is more and more apparent, from the large foreign element, in our population who are to be provided for. The organization of Congregational churches among these classes is rapidly increasing, and the demand is more and more urgent for a supply of thoroughly educated and trained ministers, who can preach both in the English and the native languages of these multitudes, thus securing and maintaining a hold alike upon both parents and children.

A felt need has been supplied by the addition of the department of elocution and sacred music, under the able and efficient administration of Professor Chamberlain. This combined with that of Christian sociology and pastoral theology provide a valuable training for the *practical* work of the ministry.

The students who receive financial aid are required, in return for it, to perform a given amount of missionary labor, under the direction of the professor in this department. Large practical experience has thus come to the students from their field work in connection with churches, missions, Sunday schools, and the Chicago Commons, while at the same time they have had the feeling of independence that comes from earning the aid which they receive. The Chicago Settlement, under the lead of Professor Taylor, furnishes object lessons in sociological studies. Generous provision is made for aid to needy and worthy students. The income of sixty-seven endowed scholarships, aggregating the sum of $139,297, and the D. K. Pearson Fund of $50,000, in aid of students, is devoted to this purpose.

Three temporary Fellowships of $1,200 each and the income of two endowed Fellowships of $10,000 each have been assigned,

within the past three years, to six members of the graduating classes, "who, by native ability, success in study, and Christian character gave promise of the highest usefulness as Christian scholars."

Great improvements have been made both in the accommodations of the library and its administration. An accomplished librarian has been secured who gives his whole time, aided by an assistant, to the care of the library. Under his intelligent and efficient superintendence, the books have been rearranged and catalogued, making them more available for reference and study. He also gives instruction and essential aid to the students in the use of books. The library now numbers about twenty thousand bound volumes and three or four thousand unbound pamphlets and periodicals. Endowment funds for the library have been secured amounting to $42,000.

The physical culture of the students has been provided for by a gymnasium furnished by the gifts of ten Chicago physicians, and is under the careful and skilful management of an experienced trainer.

No new buildings have been erected since the last National Council. The four buildings previously erected provide ample and attractive dormitory and study accommodations for the students, for the library, lecture rooms, professors' studies, treasurer's office, and parlor, reception, and reading room.

At the last Council report was made of large recent additions to the funds of the seminary. Some generous gifts have been received since. The aggregate assets of the seminary, productive and unproductive, are $1,302,425. In this amount is included, as unproductive, the property in the use of the seminary, viz., the site, building, furniture, and library. The estimated value of these is $312,615. Increased endowments are needed if the seminary is to keep abreast of the times, and secure its best development and largest usefulness. We confidently anticipate that its friends will contribute these.

The teaching of this seminary has ever been loyal to the Scriptures, conservative in spirit, missionary in its outlook, and productive of godly living. It will be especially gratifying to know that in connection with their intellectual attainments there has been of late a marked growth of spiritual life and power among the students. The last year has been one of unusual religious

interest. The daily and weekly class meetings for prayer and conference, and the monthly meetings for the same purpose held by the faculty and students, together contributed largely to this result. There was a remarkable development of this religious interest in connection with a three days' meeting under the leadership of the Rev. F. B. Myers, when the literary exercises of the seminary were suspended. The result was a deepening and broadening of the spiritual life and experience of those connected with the institution which we cannot doubt will prepare them for higher usefulness in the ministry. For what the seminary has been in the forty years of its history, of what it now is, and the promise of the future, we thank God and take courage.

HARTFORD.

PROF. EDWIN K. MITCHELL.

The past year has been one of the most prosperous in the history of this seminary. The number of students, who were at the same time college graduates, has exceeded that of any previous year; the average equipment and character of those in attendance has been notably good; the earnest and consecrated spirit that has prevailed has been most gratifying; the amount and quality of the work done by the students is worthy of high commendation; and the readiness with which settled pastorates and other fields of labor have opened to the members of the graduating class is quite noteworthy. The work of instruction has proceeded along the lines of the past few years with minor adjustments, suggested by experience, to increase its efficiency. The members of the faculty have been able to devote their entire time and energy to their respective departments and to the personal supervision of the work of the students. This latter we believe to be of the greatest importance. Each professor therefore endeavors to become closely acquainted with every student under his care, in order that he may by friendly counsel and daily contact exert his rightful influence and help to mould the thought and characters of the individual men. The students in turn invite this personal relationship and confer freely regarding their work, their aims and ambitions. The peculiar constitution of the student body at Hartford helps to secure this cordial intercourse between teachers and pupils. Liv-

ing under the same roof, eating at a common table, and having fellowship in all things, the students readily come to think and feel that the seminary buildings are their home; and their instructors participate to a good degree in this communal life. It is accordingly easier to encourage and develop sound methods of work and fruitful habits of study, as well as to incite to higher Christian living and truer conceptions of the ministerial calling.

Among the many causes for gratitude is the cordial and sympathetic way in which the pastors of Hartford co-operate with us in the training of the young men for the ministry. The students are warmly welcomed to all the church services, and are drawn into the work of the Sunday schools, Young People's societies, mission Chapels, and to the many forms of charitable endeavor for which Hartford is noted. The generous respect and regard for the seminary which has developed within the last few years among the citizens of Hartford augurs well for the future progress and prosperity of the institution. Few cities furnish a better environment for a theological school, and none a better home.

The teaching force of the seminary remains the same as at the last report, three years ago, with the exception of the changes made necessary by the resignation and retirement of Dr. Mead. President Hartranft has been transferred to the Riley professorship of Christian theology, for which he is so well fitted, and Mr. Edward Everett Nourse, a graduate and former fellow of the seminary, has been appointed to the chair of Biblical theology. The faculty now consists of nine professors, two associate professors, two instructors, two tutors, and two regular lecturers, besides the alumni and other special lecturers. With this teaching force it has been possible to arrange a curriculum in accordance with the best pedagogic principles of the day. It is our conviction that if the Christian minister is to maintain his rank as a thinker and worker alongside of the men in the other learned professions, he must have equal opportunities and facilities while preparing for his high calling. But the expansion of the schools of law and medicine during the present generation has been more rapid than the expansion of the schools of theology. It is time the Church and her ministers were awake to this fact. Surely theology is quite as complex and profound a science as medicine or law, and the practice of the ministry in applying the Gospel to the individual and to society is quite as difficult as the prac-

tice of the healing or the legal art. The student for the ministry should have the opportunity for specialization in the latter part of his course in order that he may acquire a specialist's knowledge and insight, and equip himself for the particular phase of work for which he is best adapted. He will have sounder canons of judgment and greater working power in any field he may enter by reason of this special knowledge and training. Such at least is the conviction of this seminary, and the curriculum is planned with this in view. The enlarged faculty gives the added advantage of advanced special work on the part of the different instructors.

The report of your committee on Theological Seminaries in 1892 contains several very valuable suggestions, which have been taken to heart by this institution. "The growing complexity of the work" of the ministry, has been fairly matched at Hartford by the enlarged opportunities for the study of the manifold problems confronting the pastors of to-day. "Increased prominence in the study of the English Bible" is the problem which is at the present time engaging our most serious thought. That "the staple of instruction should consist of established and accredited truths" is likewise our mature and firm conviction, and the teaching in the various class-rooms is gauged by this sound principle. "The wisdom of selecting those who are to train our ministers from those who have had actual experience in the pastorate" was a guiding thought in calling Mr. Nourse to the chair of biblical theology. "The importance of giving larger relative place to the study of the history of American religious thought" was recognized and provided for at Hartford the same year your committee made its recommendation. And finally we are also "impressed as never before with the feeling that all training for service is hopelessly defective unless it is saturated with the spirit of Christ who gave himself for a lost world."

OBERLIN.

REV. PROF. HENRY C. KING.

Giving up of the English Course. With the present year Oberlin gives up its regular English Course; the reasons should be clearly understood. The course is not given up because the interests of the men in the Classical Course have not been most jealously guarded during the entire continuance of the English Course, and

not because it cannot be shown that the candidates for the course have been so carefully chosen and so largely from men already in the ministry that the standard of the ministry has really been raised by it, not lowered; but for two reasons: first, its expense, and second, because in spite of all possible pains, the faculty could not prevent the impression outside that retaining the course meant a lowering of all our work, and this affected the attendance on the seminary of college men. That reputation the seminary did not deserve, and it could not afford to rest under it, even though unjustly. The seminary will not hereafter, therefore, receive new men into this course, but will simply carry through those men to whom it stands already virtually pledged. The only further provision it feels able to make in this direction is to receive as special students a *limited* number of such as are *already* ordained ministers and have done successful work in the ministry, but who are not able to meet the requirements for admission into the Classical Course. It has been felt that the seminary should hold itself in readiness to do what it can without detriment to other work in the way just described, to raise the standard of education among such inadequately educated men as may be *already* in the service of the churches; but the seminary will not be itself responsible for the introduction of such men into the ministry.

Scholarship. At the same time, in the belief that the requirements in theological education in general have not compared favorably in point of severity with the requirements in the best schools for other professions. the seminary has still further increased the requirements for graduation. It intends that its D. B. shall deserve to stand beside the best M. D. or LL. B. in intellectual discipline and attainment. In the case of such as are not college graduates, the requirements for admission to the Classical Course and for the attainment of the degree of D. B. have been somewhat increased, the degree not coming to any man not a full college graduate simply in regular course.

Much thought has been given to the strengthening of the course of study, both by a more careful emphasis on the logical relations of the studies, and by added courses in Encyclopædia, Philosophy of Religion, Sociology, Missions, and an English Bible Course in the Old Testament and in the New Testament, a New Testament Seminar, and a Seminar in History of Doctrine. It is becoming more and more evident that in the seminary as in other profes-

sional schools there must be a four instead of a three-year curriculum, so arranged that the studies of the first year may be included among those of the Junior and Senior years of the college course. We have therefore in our new catalogue published a recommended *four-year course*, showing to college students preparing for the ministry what theological studies they ought to take while in college, and how they may best arrange the work of the three years after graduation from college. Such a four-year theological course would make possible a much more adequate preparation for the ministry. It is to be hoped that joint action of the seminaries on this question of a four-year course, so secured, may soon be taken. It is recognized that such a step is easier for the seminaries which have a college connection.

In the same interest of a genuinely strong course Oberlin strives earnestly to avoid that abuse of the lecture system that has too often made theological courses what students call "a snap," and that other abuse that makes the lectures scholastic rather than scholarly. It believes that the hours of theological training are quite too precious to justify any professor either in "ignoring the discovery of printing," as Schleiermacher long ago said, or in, for example, giving long lists of the different interpretations of a difficult passage in a perversion of University methods. It is quite willing to admit the Bishop of Exeter's statement that "of all work that produces results, nine tenths must be drudgery." But it means to insist that the other tenth shall not be lacking. The machinery of scholarship must doubtless be, as Lotze says of all mechanism, "absolutely universal in extent." But doubtless also it should be "completely subordinate in significance."

Changes in the Faculty. The giving up of the English course carries with it the retirement of its director, Prof. J. F. Berry, who has done a difficult work with rare skill and thoroughness. The only other change in the faculty since the last report to the Council is the retirement of Prof. James H. Fairchild from the chair of Systematic Theology, and the appointment of the writer to that chair. President Fairchild's work needs no characterization by his successor. He can only hope that the spirit of that work may be continued in his own. The present work in theology is laid out as a five-hour course for two years. The first year is intended to be thoroughly philosophical, but a supplement rather than a basis of the work of the second year. The work of the

second year is strictly theological, and has both a critical and a constructive side. The first part of the course is given to a careful, critical discussion of the most important theological movements of the present day and of some of the great creeds of the church. It is believed that this plan not only stimulates the student to independent thinking and secures both a broader and a deeper knowledge of theological questions, but also proves directly helpful to the student's own constructive thinking. The second part of the course is distinctly constructive, and is built immediately upon the results of biblical theology. The hope is earnestly cherished that the Chair of Theology may gradually be recognized as a real university chair, and the work offered by it as a natural elective for graduate students in the college department as in English universities. The placing of the systematic theology proper in the Senior year of the Theological Seminary course, and opening it only to students of that year, it is hoped, will make possible a notably high grade of work and furnish a natural conclusion to the student's own constructive thinking upon a broad basis of preparation in biblical, historical, and apologetic line.

The Spiritual Tone of the Seminary. Oberlin does not wish to forget its own history, or that a theological seminary has for its great business to prepare men for the Christian ministry; that is, for a calling that is to inspire men to faith in the highest realities and for life under the highest motives. It recognizes, therefore, its obligation to do all it can to make all its study vital, to keep the spiritual life fresh, and to help its students to the conditions of deepening spiritual insight and of deepening acquaintance with God. And these conditions must depend on the personal and ideal atmosphere of the seminary and its community. It desires to be true to its inherited emphasis on the ethical and spiritual, on life and faith, and to keep that intimate connection with the community life that shall avoid all the perils of a monastic separation.

PACIFIC.

REV. PROF. RHYS. RHEES LLOYD.

The location of our seminary on the western border of our continent, within one of our youngest states, and on home missionary soil makes the number of our students small. Last year the total number was twenty-nine. Of these, nine were in the

Classical department, eight in the English, two in the Lay Training Course, and ten pursuing special studies.

This clasification reveals in some measure the courses of instruction pursued in our institution.

The Classical Course, being like that of our Eastern seminaries, needs no special attention. The English Department offers two courses of study, the "Four Year's-Course" and the regular "English Course." The former was arranged to meet the needs of numerous promising students, who, though without the culture of classical training, yet earnestly desired to learn Greek. The first year of this course is occupied with preparatory studies, including Greek. The studies of the following three years are identical with those of the Classical Course, except that English Literature and English Old Testament are substituted for the Hebrew. The English course is similar to that of other seminaries, and lays special emphasis upon the facile use by the preacher of the English Bible.

The Lay Training Course is designed to prepare efficient lay workers for home and foreign fields. It was established provisionally, in answer, on the one hand, to the appeals of the officers of state societies, of the alumni of the seminary, and of some of our leading pastors. On the other hand, it answered the intense longing and prayers of many Christian workers of both sexes, who desired increasing fitness for the service of the Saviour. This course is only an experiment, whose character and continuance are conditioned upon the number and proficiency of the students that pursue the same. At present it includes the work of two years, during which thorough, systematic study of the Old and New Testaments is pursued.

Attention is also given to the Evidences of Christianity, the Fundamental Doctrines, the Methods of Personal Work, and to lectures upon various other subjects of importance.

The faculty now includes the President and six professors, instead of seven, owing to the resignation of our beloved colleague, Prof. W. W. Lovejoy, who filled the Hebrew chair. The institution will miss his genial presence and broad scholarship. The seminary deems itself fortunate in having continued for it the modest but very efficient service of its noble and dearly beloved senior member of the faculty, the Rev. George Mooar, D. D.

The Seminary has heard the victorious shouts of Dewey's guns

proclaiming the opening of the Philippines to Protestant Christianity and American civilization. It sees Hawaii, on fire with gratitude for the labors of the American missionaries and their children in the past, still opening wide its arms for the reception of the men and women who shall carry Christ in their hearts and the star-spangled banner in their hands.

STATEMENTS OF BENEVOLENT SOCIETIES.[1]

The American Board.

REV. E. E. STRONG, EDITORIAL SECRETARY.

In this report by the American Board to the National Council of Congregational Churches there is no occasion to repeat what has been said on previous similar occasions concerning the organization of the Board and its methods of work. There have been no changes in these respects within the past three years, and so far as is known no radical changes are contemplated. Allusion should be made to the fact that within the period under review two separate deputations have been sent to visit the missions, — one to Japan and the other to China, the latter having not as yet returned to make its report. Deputations have indeed been sent in former years, yet seldom, and a new and stronger impression as to their value both to the missions and the administration, as well as to the churches at home, has led to their more frequent employment of late. It is believed that it would be wise economy to send them, even were all the cost borne by the Board's treasury, though happily, in both the recent cases, all save a small portion of expenditure has been met from outside sources.

Since there is no occasion to dwell upon matters of administration, the present statement will have reference to the work of the Board abroad during the triennium, and to the support given by the churches at home. Our churches assembled in National Council may most properly ask from those intrusted with the supervision of their foreign missionary enterprise a survey of the work of the three years since the last meeting of the Council. This period has been most eventful on the foreign field. It is not too much to say that no similar period has witnessed such trials or such victories.

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At the time of our last triennial report the storm of persecution and massacre which struck the missions in Turkey was raging in fury. It seemed for a while as if our missionaries in that land must either flee or lose their lives, and that the people for whom they labored would all perish. Churches were burned, and multitudes bowed their heads in death rather than deny their Lord. In all that baptism of blood no American missionary lost his life. The shield of the Almighty was round about them. Though hampered in many ways, they have kept at their work, cheering the desolate, distributing relief to the famine-stricken, ministering to orphans, preaching the gospel of love and redemption to multitudes whom previously they were wholly unable to reach; so that again is repeated the miracle of the bush all aflame yet unconsumed; and to-day we are able to report that the evangelical work in Turkey has a most hopeful outlook. The old Gregorian church has been shaken to its foundations and has learned a lesson that nothing but disaster could teach. In many of its pulpits evangelical preachers are now welcome. Protestants and Gregorians have met together, often in immense congregations. In the fires of persecution animosities have melted away. Our mission schools have been crowded beyond all precedent, and the missionaries were never more hopeful than now of seeing what they have always labored for, an evangelical reformation within the Gregorian church.

Our three missions in Africa are laboring successfully, the two newer ones laying good foundations, while the older one, that in Natal, has of late received a special baptism of the Holy Spirit, showing that the heart of the African is like that of the Caucasian, and that the gospel to him also is the power of God unto salvation. In this revival among the Zulus there were the same sense of sin and of need, and the same joy in redemption, that mark revivals in a Christian country.

India is the field in which American Christians began work in pagan lands. None of the eighty-six years since Newell and Nott reached Hindustan have witnessed such progress as have the last three — and this despite famine and plague of unprecedented severity. These disasters have served to break down yet further the walls of caste and prejudice, have shown the folly of idolatry, and have furnished practical lessons of Christian truth and charity. Scattered by the pestilence, the Christians, marvellously protected from the disease, have gone everywhere, preaching the Word.

Never have there been so many willing listeners; never so many converts. In the Marathi Mission the number received to the churches last year was three and one-half times greater than in any previous year of their history. One thousand persons were added on confession in the two Indian missions. There are the most convincing signs that the temper of the Hindus toward Christianity is changing. The bitter hostility is giving way to respect, and ears and hearts are open that only of late could be reached. Witness that remarkable gift by wealthy Hindus in Madura, — one of them a priest of a pagan temple, — of a hospital, the whole fine building being given by them to our mission with the full understanding that it is to be a Christian hospital, with daily preaching of the gospel. Communities are ready to abandon their idols and come under Christian instruction. Apparently the only limit to the harvest that might be gathered from these fields of India is the limited number of laborers. There are within these fields, under the direct and sole care of our Board, about six and one-half million souls, a number equal to nearly one tenth of the total population of the United States. What are our thirty-three ordained missionaries among so many?

Within the three years under review a crisis has come in the Chinese Empire. She has been beaten in war by a nation she affected to despise. She has been so humiliated that it seems incredible that any of her former self-conceit should survive. Her moral as well as her military weakness has been exposed to the world. Never has there been such a demonstration of the futility of bare ethical teachings — of a system of morals, however excellent, without religious sanctions. Confucian ethics have left China corrupt and decadent, and over their prey the eagles are now gathering. Should the empire disintegrate, her three hundred and fifty million people will still remain to be evangelized. Recent years have shown that the barriers are already yielding and that the Chinaman has capacities, heretofore unrecognized, which will make him not only a glad recipient but a fervent preacher of the gospel. Never were the missionaries in the Celestial Empire so hopeful as to-day. Our Foochow Mission increased its church membership in 1896 nearly fifty per cent, and the past year was one of equal blessing. Similar though not such striking growth has appeared in our other missions within the empire. But perhaps the most hopeful feature is seen in the development of the native churches,

in their struggles toward self-support, and the intellectual and spiritual vigor with which the Christians are entering upon aggressive Christian work. As a result, inquirers are increasing in unwonted numbers. The Deputation sent by the Board to examine its work in China will soon make its report, and we need not be surprised if it assures us that the great missionary opportunity of to-day is in China.

We can but glance at Japan, of which, perhaps, much should be said in order to give a well-balanced statement. Within the triennium there has been a wave of nationalism and rationalism which threatened for a while to overturn the hopeful work of previous years. In the storm several prominent men and a few churches slipped from their evangelical moorings, but the storm has passed, and the sea is becoming smooth again. The most notable fact of to-day is the avalanche of condemnation with which the churches of Japan, as well as individuals and the public press, are visiting the custodians of the Doshisha for their breach of trust in swerving that institution from its Christian foundation. While deploring the defection of a few, there is the greatest cheer to be found in the present attitude of the great body of professed Christians. They are eager and alert; independent but sound at heart. They have learned lessons from recent experiences which will be helpful for the future. Let them not be distrusted. It is no time now to leave Japan. Only one tenth of one per cent of its population are Christians. That enterprising nation, which with one bound has leaped into high rank among the nations of the earth, is open as never before to our Christian efforts.

The work of the American Board in Papal lands is not less hopeful than elsewhere. The Free Churches of Bohemia, with but a single American missionary on the ground, have received annually not far from one hundred persons to membership, and they are throwing a bright light over a dark land. They are sending also their members to aid in the evangelization of their countrymen who have emigrated to America. Of the value and thoroughness of our evangelical work in Spain, there is striking evidence in two facts: First, that, though obliged by the outbreak of war with the United States to transfer its principal school from San Sebastian across the border into France, yet parents and scholars alike consented to the transfer, that the good work be not interrupted; and, second, that the labors of native pastors, evangelists,

and teachers in Spain itself are continuing as usual. The opening for the gospel within that kingdom may soon be far brighter than it has ever been. And on our southern border, in Mexico, there is abundant ground for cheer. Superstition and bigotry are yielding as the light of the gospel breaks in upon the prevailing darkness.

In the Island World, amid some reverses, there have been many marvellous victories for the gospel. The latest report shows that 906 were added to the churches of Micronesia last year, while during the previous year the number was over 1,000. And this is not simply a growth in numbers, but it marks a sure progress in civilization and in all that makes for the temporal and eternal salvation of a people. Just now there is some perplexity as to the conduct of this work, since the sovereignty of the Caroline Islands, within which are the two great centres of our Micronesian Mission, belongs to Spain. Spain put a stop to our work on Ponape more than a decade ago. What nation shall hold the sovereignty of these islands when this war ends, it is not for us to say. But the Christians of America, who have in such good degree evangelized these islands, have a right to expect that whatever settlement be made as to their political future, no power shall have sovereignty there without giving amplest guaranty for full religious liberty.

This brief glance at the wide and prosperous work in our foreign missions must assure us that this enterprise is of God. There can be no question as to the value and success of the work. Not merely by God's command to preach the gospel to every creature, but by his abundant blessing resting upon our efforts, are we urged and inspired to strenuous exertions in this cause. How are our churches fulfilling the trust given them? The fact must here be stated that in the summary for the period under review, while every one of the columns reporting the work abroad shows a decided gain, the columns giving the supporting agencies show a decline — a decline not merely relative but absolute. The figures relating to the mission churches show that not far from ten thousand men and women have united with them on confession of faith. The membership, the schools and their pupils, the native teachers and preachers, as well as the native contributions, are larger than ever before, while on the other hand there are now just forty fewer American missionaries, male and female, than there were three years ago. Then there were 572, now there are 532. The total receipts of the Board during the last three years were, in round

numbers, less by $123,000 than during the previous triennium, while the record of the last complete year was lowest of all the six, and the present year's receipts thus far indicate no change for the better. That the full gravity of the situation may be understood, it should be borne in mind that during each of the last triennial periods from $90,000 to $100,000 from the Otis and Swett legacies have been included in the receipts, and that these sources of income are now wholly exhausted.

Fathers and brethren! We, as put in trust with the gospel for the unevangelized, are constrained to cry out to you as we do to God. Would that we could speak in a tone less anxious. The Prudential Committee and the Executive Officers of the American Board have by no means lost courage. They would not distrust the churches. They look abroad and note with wonder and joy and gratitude the progress of the kingdom. God's providences across the seas are beckoning them forward. But it is simple truth to say that they are amazed at the situation at home. They cannot understand why it is that, with a work never so fruitful, and with brightest promise for the immediate future, the churches withhold the means for the gathering of the ripening harvest. There has been going on of late a gradual weakening of our missionary forces. From every one of our depleted missions comes the cry for reinforcements, and the answer we give them is, "We cannot send them." Cannot? Why not? What is wanting? Not open doors; they are all open. Not men and women, for scores of them, consecrated souls, our best, are ready for appointment were the means in hand to send them. Nothing is wanting but the gifts of Christians who are living in this land of abundance. If they would give as God has prospered them there would be no lack. Our country is rich as is no other on the face of the earth, and no one would venture to say that Congregationalists have not their full share of this wealth. Three cents a week from each member of our churches would bring our annual receipts close upon the million line. The refreshment this would give to the missions would be like a bounteous rain after a drought; the quickening it would bring to our churches would be like the speed given to the ship by a gale after days of calm. Are our possessions consecrated, or are we withholding our tithes and offerings? This matter relates not merely to the prosperity of the work of God abroad; it bears directly upon the spiritual life of

our churches at home. For the sake of our own land, as well as of other lands, we must not withhold our gifts for preaching the gospel to the ends of the earth.

One single further suggestion may be made to these representatives of our churches. It is that in these days when a host of enterprises, many of them altogether worthy, are appealing for aid, they should never be allowed to intrench upon the established work of our churches, whether at home or abroad. After the experience of two or three generations these churches have fixed upon certain accredited objects as demanding constant support. Others may come and go, but these remain as the churches' peculiar work. Then let them be sustained, whatever else must be neglected. This has not been done. What would be said of parents who neglect their own children, for whom they are in the highest degree responsible, and adopt others who seem to them for the time being more interesting and hopeful? Are there any of our churches that have been doing this within the last few years? God forbid that we should even seem to narrow the bounds of our benevolence. Let the Church of Christ stretch out her arms to embrace as many as possible, but not to the fatal neglect of the children to whom she has given birth. Will not this Council do what it can to induce all our churches to hold steadfastly to the support of those organizations which it has specially indorsed as entitled to the first claim on their benevolence?

Brethren, the American Board asks for continued and larger support by the Congregational churches; not because of its historic character or its past work; not primarily because its missionaries are noble men and women — and there are none nobler on the face of the earth; not because these brave laborers are crying for help; nor is it because reinforcements which cannot be sent are ready to go to the relief of the weary workers. These considerations may well touch our hearts and quicken our zeal, but they are not supreme. The constraining motive is love and loyalty to Christ. This is his cause. His heart is deeply in it. He is now and henceforth expecting until his enemies shall be made his footstool. We cannot doubt his presence in this enterprise any any more than we can doubt our existence. For his sake, then, we ask his people not to withdraw their hands. The world belongs to Christ. If we are his true followers we must do our utmost to bring it under allegiance to him.

THE CONGREGATIONAL EDUCATION SOCIETY.[1]

REV. W. E. BARTON, SECRETARY.

The Congregational Education Society belongs in the older group of sisters of our denominational societies. Almost as old as the American Board, and in its origin counted no less important than that venerable organization, it brings to this National Council of Congregational churches the greetings and the results of more than fourscore years of labor. It is no accident which has given to the Congregational denomination its foremost place in education. From the very beginning we have been a school-building denomination. Before Boston was six years old Harvard College was founded, that there might not fail to be an educated ministry in the new colony established on our New England shores.

There are two theories of the mission of the church. One is that the chief office of the church is to minister by its sacraments to the spiritual needs of men. The other is that the chief office of the church is to preach the gospel. In one, the altar, or communion table, is the central article of church furniture, and in the other it is the pulpit with the open Bible. Congregational churches are not committed to the exclusion of the sacramental and liturgical elements from religion. We are at liberty to make as much as we deem wise of these elements in church life. But the emphasis of the Congregational idea has ever been upon the teaching function of the church. It holds that the minister is not primarily a priest, but a prophet; not a mediator, but an interpreter; that his mission is not sacerdotal so much as it is to be the proclaimer of good tidings.

So long as the Congregational body holds to this theory, it must lay great emphasis both upon an educated ministry and an intelligent laity. It was the perception of this great principle which from the very beginning constituted our denominational guide-board, and made us a denomination with an intelligent pulpit and a thoughtful pew. This society has outlived its threescore years and ten, and by reason of a measure of strength its years are fourscore and more. Yet its history did not begin eighty-two years ago,

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but reached far down into the life of earlier organizations. The roots of this society, then, go down deep into our denominational history, and if the organization may be projected backwards along the lines whose focus resulted in its formation, its spirit may be found prevailing incarnate in the founding of Harvard, Yale, Williams, Dartmouth, Amherst, and that constellation of academies which formed the bed rock of the intellectual life of New England.

In 1660 there was in New England one university graduate for every two hundred and forty inhabitants, and those were almost wholly in the Congregational pulpit. For one hundred years after its formation a clear majority of the graduates of Harvard entered the Congregational ministry, and the same, I think, was also true of Yale. If this spirit of the society be counted rather than the date of its incorporation, in some such sense as that in which Israel paid tithes through Abraham to Melchisedec, our denomination may well rise up and call blessed that historic movement whose present incarnation is the Congregational Education Society.

But to confine our thought of this organization to the eighty-two years of its corporate existence, it has not a little to show for the work which it has done. In St. Paul's Cathedral is a tablet to its architect, Christopher Wren, which says in Latin, "If you would see his monument look about you." The same might be said at this National Council, for you, brethren, are the work of this society in the Lord. More than eight thousand, nearly nine thousand, young men have been assisted into our Congregational ministry through the help of this organization. To name the eminent men who have been its beneficiaries would be like calling the roll of the great names of our denomination for the last three fourths of a century.

This is not the sum of its work during this time. It has aided thirty colleges which are the present glory of our denomination. As delegates to this Council pause in their hurried journey back and forth across the continent, and step aside to spend the night or to rest for the Sabbath at one or another of the places where our denominational interests centre, in almost every case they will seek a resting place where is planted one of the schools of this society. The two which we are to visit as a part of the programme of this Council, Whitman College and Pacific University, are monuments of the work of this organization. Strong they are

to-day, and increasing in strength, yet of each of them, and of a score of others, it may fairly be said that without the assistance of this society they could hardly have survived some perilous experiences in their past, or, having survived, been brought to their present efficiency and future hopefulness. The statesmanship of Whitman, the prescience of Atkinson, were matched by the wisdom of this society, which forty-five years ago sought out this place of coming power to do its work.

The Christian college is to-day on trial for its life. It is beneath the nether millstone of the high school, liberally supported by public money, and the university endowed by the State, or by liberal contributions of wealthy men. It is sometimes a serious question just what mission the Christian college has between these two. It is a fair question whether it has a reason to be. By the rubbing of Aladdin's lamp there grows up in the night on the Pacific coast a great university, and in the city by the Great Lakes another, with magnificent buildings and an endowment reaching into the millions. The Christian college with its meagre equipment and with an annual deficit in place of an endowment must present in some respects a sad contrast in external glory; but the Christian college stands the crucial test. Forth from its doors have gone, are going, are to go, men in small classes, but well taught; men poor in pocket, but rich in faith; men whose best equipment for life is the personal stamp which has been given to them by the men of character who compose the faculty of those institutions.

The larger schools have their reason to exist, and are fulfilling their large mission; but so long as the chief end of education is not facts, but character, so long will the struggling Christian college have a reason to be; and its professors will teach in threadbare clothes on pitifully small salaries, often long overdue, and students will saw wood for the glory of God, and sleep in straw beds all too few hours at night, for the privilege of a liberal education, that they may more abundantly serve the world and benefit the cause of Christianity. Great as is the blessing received from a large institution, the truth remains that our frontier schools, where the greatest thing imparted to the student is the personal influence of the teachers, achieve an incalculable work — a work whose aggregate may be honorably compared with that of greater institutions.

Our Congregational theory of the church and the minister has its exception when we apply it to missionary work. Our theory is that the church is first and that it creates the minister, but in missionary work the minister is first and he gathers and organizes the church. When people go into new commonwealths they do not hear without a preacher, and men do not preach unless they are sent; and our home missionary societies have no men to send except as they have been trained for them by this organization. There is no society on our list which is not indebted to this education society. There is no new commonwealth now in its formative period that is not now depending upon it more or less for the teachers and preachers and the schools which belong more or less directly to this organization. Take out of New England its cluster of five great colleges, take out of Ohio its Oberlin, its Adelbert, its Western Reserve, and its Marietta colleges, and imagine the history of those commonwealths without these institutions, and you have only to shift the scene one or two thousand miles further to the west, and a century later in time, to appreciate the present work of this organization.

The Congregational Education Society is more than one organization. Founded at first for the purpose of aiding pious youth in their effort to prepare to preach the gospel, it has found its largest usefulness in the aiding of colleges, as has already been said; but within a few years we have added to this, which was formerly the work of two societies, the work of a third, in taking upon ourselves the work of the New West Education Commission. And here I speak with some frankness, and with confidence, for it was six years ago, at a meeting of the National Council, that steps were taken to bring about this consolidation. Brethren, the Education Society did not take the New West work because it wanted it. It had a tolerably well grounded fear that some of the churches that were foremost in pressing this change would be first to relieve themselves of the necessity of taking an extra collection; but the National Council six years ago insisted that the work then done by two societies should be done by one, and exhorted the churches to give to it as much as they had formerly given to both organizations.

To this National Council, then, it is fitting that some report should be made as to the success of this undertaking. We have faithfully carried out the duty which this Council laid upon us, and

with some confidence we now insist that the churches which constituted this Council shall fulfil their part of the contract. It was not a light burden which we assumed when we undertook the support of the New West work. Its schools have not for the most part local boards of trustees. We ourselves employ the teachers and maintain the institutions. We are not able to make them conditional pledges by which means the Society had formerly kept itself free from debt. The taking on of these institutions compelled us to adopt a new policy, which, unless the churches liberally supported us, would compel us to incur indebtedness.

If the society is in debt to-day, it is because it has obeyed the National Council. Its policy, up to the time the Council insisted upon a change, was such that it could not have incurred debt, and for its debt to-day the Council must share the responsibility with the society. In order that you may understand just how much of a burden it has been for us in these years of hard times to maintain the work of two societies with the income of one, you have only to imagine what would have been the result if any other two of our missionary organizations had united. The American Board has a debt, and only with the greatest difficulty and most rigid economy has it been able to carry on its work in these depressing times; but what would the American Board have done had it been compelled to assume in these years of financial panic its own work and that of the American Missionary Association, without a corresponding increase in contributions? The Home Missionary Society has had hard times, but what would those times have been if the Home Missionary Society had been compelled in addition to its own work to do that of the Church Building Society without an increase in contributions? And yet practically during these four years the Education Society has been obliged to do just this, and to carry on the work of two organizations with the resources of one.

If we are in debt to-day, and behind with our appropriations, it is not our fault, nor is it due to unbusinesslike management on the part of the society. It would have been difficult for either of these two organizations to maintain itself even with careful management and strict economy in times such as those through which we have been passing, and there is some evidence of careful management in the fact that the society is not wholly overwhelmed by these manifold obligations. The directors of the Congregational Education Society make their plea to the National Council,

and to the churches it represents, for a vast increase in contributions for its work. It is not an easy work. It involves trials innumerable, difficulties almost insupportable, correspondence, sometimes pathetic, sometimes vexatious, with institutions which, like a nest of young robins, exhibit only mouths forever clamoring to be fed; yet it is doing work the importance of which can hardy be overestimated.

Education is from above downward, historically and logically. Primary schools follow colleges. Education in ancient times established not first the primary school and then the college, but first the school of the prophets, and later preparatory educational institutions of the ancient world. In our own country we have had first the college, then the high school, then the common school, and the kindergarten last of all. Without the higher education we should soon lack for the lower education, for our common schools depend for teachers, for text books, for their very life blood, upon the ideal and personnel of our colleges. The colleges of our West and Northwest are the mould in which is being cast the higher life of those hopeful commonwealths. For the sake of the whole social future of the West and Southwest and the South there is need that the resources of this Society shall be multiplied.

There is need of this Society if we hold our own as a denomination with a strong pulpit. Two hundred years ago Cotton Mather made a list of 129 Congregational churches in New England having at that time 116 pastors, and 107 of those 116 pastors were graduates of Harvard. It will be a sad day for Congregationalism when it fails to maintain an educated ministry. We shall lose our distinctive reason for being when we cease to be a denomination with a strong pulpit. What is the glory of New England in her 275 years of history? Her pulpit. What is the glory of Scotland from the Reformation down? Her pulpit. What is the glory of Germany, at whose feet the world sits to-day to be taught? Her pulpit, and her educated Christian teachers. There is hardly a Congregational pulpit in the land into which this Society has not put a preacher. In gratitude for eight thousand Congregational pastors, and for the sake of the thousands yet to be, this Society counts upon the support of this denomination.

Whether we live up to it or not, historically we stand committed to these three things: first, and primarily, an open Bible preached in every pulpit and read by every man; second, an intelligent

church membership able to search the Scriptures and judge fairly and independently of the truth; third, as the necessary exponent of the first and the necessary correlative of the second, an educated ministry able to search the Scriptures in the original tongues, a ministry familiar with the history and traditions of the church and our denominational usages, a ministry composed of men fit to lead and instruct and inspire an educated people. The Congregational Education Society has put a tongue of flame into eight thousand pulpits in our land, and was never so well fitted to continue this monumental work as it is this day. The National Council has made a journey across the continent from the historic home of Congregationalism in New England that it might take note of our Congregational interests here upon the Pacific coast. The tap roots of these interests here are the institutions which this Society has formed and strengthened. If this visit shall prove to the brethren who compose this Council, and who come to this gathering from every part of our land, an inspiring one, by so much will it be a tribute to the value of the Congregational Education Society, and a plea for its adequate and increasing maintenance.

THE CONGREGATIONAL CHURCH-BUILDING SOCIETY.[1]

Rev. L. H. Cobb, Secretary.

This statement covers the best triennium in the history of the Congregational Church-Building Society.

In 1895, 1896, and 1897, three hundred and fifty-three more churches put $78,006.86 more into the treasury of this Society, including legacies and individual gifts, than in any other consecutive or selected three years of its existence. The total of these contributions was $570,039.30. The sum would probably be larger if we could report receipts from Aug. 1, 1895, to Aug. 1, 1898, the period corresponding to our report to the last Council. These gifts enabled the Society to add 377 houses of worship and 125 parsonages to the list of buildings for church uses it had previously aided in erecting. The number of houses of worship the Society had on its books June 1, 1898, was 2,905;

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the number of parsonages 630. Accounts had been closed on 616 houses of worship and 313 parsonages. The money thus returned to the treasury was promptly voted to other churches asking aid.

The effort of the administration has been, and still is, to add continually to the number of churches contributing to the work. For the last sixteen years the annual gain in the number of contributing churches has been 113. The work done along this line is in exact accord with the recommendation of the last Council, that vigorous efforts be put forth to secure a contribution every year from every member of every one of our Congregational churches.

When we reach that golden, silver, copper, paper age, the dismal cry of debt on our benevolent work will end, with the doxology.

The Stickney Legacy, of which the newspapers and many anxious and generous minds have been full, is well on its way to its destination, and most of it has long since reached it, as the glad and grateful church in whose beautiful house we meet, and a goodly number of others, can testify. It is the clearly avowed purpose of the Society to keep this fund and all the rest of the funds intrusted to its care moving on. And to this principle every aided church is distinctly and formally pledged and by written contract bound, and yet 666 of these aided churches, in their daily reading of the Word of God during 1897, seem to have overlooked Num. xxx. 2 ; Deut. xxiii. 21, 23 ; Eccl. v.4, 5. The Society has not spent much time in quoting the Old Testament to these good friends ; but using the most persuasive pen to be found, it has sought to stimulate as many of the aided churches as possible to remember this work *every year*, and at the earliest practicable day put themselves on the " Roll of Honor " by returning to the Society the sum they received. Up to Dec. 31, 1897, our Treasurer had credited to our Church-Building Loan Fund, from all sources, $412,883.63. Of this $148,937.27 had come from loans refunded. He had credited on our Parsonage Loan Fund $250,037.56, of which $147,879.49 had come from loans refunded. The whole sum received back from the aided churches from the first to Dec. 31, 1897, was $617,403.27. It would be difficult to invent a more thoroughly stimulating motive for givers than this : that what they give to this work

starts at once on an unending round of blessing to those who are in the greatest need of aid and have the most promising outlook. Among the societies engaged in our beloved homeland work, the Church-Building Society seems to have reason for peculiar pleasure in the long overland journey of this Council to this delightful place of meeting, so far from the older base of supply and the earlier scenes of our denominational work.

That peculiar pleasure consists in the fact that the more widely the members and delegates have scattered in their journey here, the more they have seen of their own church-building work, and while looking at these tangible evidences of the growth of that work, they have come to see the vital and indispensable connection between this and several other branches of our work.

Would not a vast amount of the grand work done by our Sunday-school and Publishing Society, and by our Congregational Home Missionary Society, have been wholly or largely lost had not the churches pushed their church-building work to localize and render permanent the pioneering of the others?

Possibly a fraction of the fifty millions we have as a denomination put into land and buildings for church uses might have been cut out of the original cost. While we have no boasting to do over our denominational economy in our building work, we can fearlessly face any comparison any one might wish to make with any of the stronger denominations in respect to the taste, convenience, economy, and permanance of it. Exceptions to this rule, of course, can be found. On one field recently visited the question was raised, whether the people might not innocently worship the building itself, since there was nothing like it in heaven above, nor the earth beneath, nor in the waters under the earth. The Society has considered itself bound to do all in its power in an advisory way, to keep up and raise the standard of excellence among our churches in regard to the architectural construction as well as the location of their buildings. Men can worship God in a barn on a back alley. That has never been a prominent article of our faith. Had we the means in hand or in certain prospect, the Society would open correspondence at once with the 201 regularly organized Congregational churches that have been recently reported as in immediate and urgent need of aid in building what they must have if they are to live and thrive. The Society is especially in earnest

to do all in its power to lessen the number of churches that are annually dropped from our roll because they were not equipped for their work at the outset. Not all that are so dropped fail for lack of equipment, but many of them do. Will the churches help us save them? Easily, beyond a question, if every pastor would lay this matter warmly, once a year, on the hearts of his people, and give an opportunity to every member of his church and congregation, and they in turn would personally embrace the opportunity to put in their share of the $300,000 a year imperatively needed, could our building work be made to overtake and keep step with our onmoving work of organization. In no way could economy and efficiency be more wisely worked than by a definite plan thoroughly to equip every time we recognize a new member of our New Testament Sisterhood of Congregational churches.

More Personal.

The above is from the Church-Building Society. This from the Secretary, who wishes most heartily to bring you the greetings of some 3500 Congregational churches of the United States, less some 929 that have already closed up their accounts with the Society, and so are not under legal obligation to the denomination on account of the aid that has been rendered in building either a church or a parsonage. I bring you these greetings as representing the Congregational churches of the United States. You are the ones, and those whom you represent, who have done this work. The Board of Trustees, and executive officers of the Church-Building Society, on the 11th of May, 1853, put themselves warmly and sympathetically in touch with the churches; first, the aided churches, and, second, the patrons of those aided churches who were willing to take up the rapidly extending work of church building throughout the land, especially the great West, at that time.

That Board and those officers have sought ever since, and are earnestly seeeing to-day, to keep themselves in the closest touch with givers and receivers in this very important branch of our homeland work. They have ever been, and are, and I believe ever will be, sensitive to suggestion, considerate of advice, and ready to follow where wisdom superior to theirs may lead.

The triennial statement to which your attention has been called

is one of cheer. That cheer comes not by any means alone from the fact that one born and bred a Congregationalist, a Pilgrim of the Pilgrims, after amassing a fortune and disbursing no small part of it by his own hand, put into this work of church and parsonage building a generous portion of his estate. That certainly is a fact not to be passed lightly over. Emphasis on it ought to be kept up until other millionnaires are aroused to the duty of disposing while living, so far as possible, of the surplus funds with which a kind Providence has entrusted them; but the fact most significant and cheering to the officers of the Church-Building Society is this: That while in a few of the later years, perhaps two or three, the number of contributing churches has not been as great as the preceding year, yet on the whole for the last sixteen years there has been an average annual increase of 113 in the number of contributing churches.

We should by no means consider the time wasted if we devoted the whole number of minutes allowed to this statement to this vital and fundamental fact. Put together the wit and wisdom of all the best men in our entire denomination, to devise plans by which our benevolent work shall be made the recipient of the greatly increased sums absolutely needed to do the work which the Lord has committed to us as a Christian denomination, — any plans so devised that do not emphasize the absolute necessity of broadening the area of benevolence, will, in our judgment, entirely fail of accomplishing the object.

Put this in quotation marks, if you prefer, as taken from the triennial statement just presented, or from the *Church Building Quarterly*, or from *Congregational Work*, or from the *Congregationalist*, or the *Advance*, or any other religious paper. It will bear repeating, because it deserves repeating by our best men and all our men, and of course our noble women will do it without suggestion, as they have been doing most effectively in all these later years. I am not sure, brethren, that I am going to impress this point upon all your minds as it has been impressed by the force of circumstances, the earnestness of appeal, the pleas for help, upon the minds of all of us who have to do with gathering and disbursing the benevolent offerings of the denomination.

I was tempted to have the sentence put upon canvas in large letters as a motto for this and every succeeding council. It so happened that I was not a member of the committee of the Council on mottoes.

Having said my say from my point of observation, and sincerely hoping that you will do it from your point of observation, I pass to one other thought, which I wish to emphasize. That thought is this: This Society is not a pioneer in evangelization. You, the representatives of the churches, do not send us into the wilderness wilds of America to build churches before anything else is done. On the contrary, with more or less strict adherence to the logical order, you send your Sunday-school State superintendents and missionaries all over this great country to hunt up particularly the children and young people who are never gathered for the study of God's Word in a Bible School. These men during these later years, as you will be very emphatically told, have been doing right royal and very successful work in this matter of gathering up the young people in the neglected communities, and organizing them for systematic study of God's Word.

These gatherings meet where they can, under the spreading branches of a friendly grove, in a farmer's kitchen, in a district schoolhouse, in the top of a store, in the bottom of a dugout, in any place where the people can be called together. That permanent work of the best possible kind can be done under these circumstances, any man can see at once to be impossible. It is nevertheless first-class work of its kind. It is the beginning of things, and the right beginning. It looks to organization; it effects organization; it anticipates further organization; it hopes for permanency, but by no means until something further is done.

If we follow the logical order (which is not always the actual order), about this time, and sometimes at the very beginning, the home missionary appears on the scene. He finds the Sunday school. He is glad to find it. He organizes work according to the well-known plans of the "mother of us all." He appoints preaching services, before or after, or at some time between, the meetings of the Bible School. He gathers his congregation; he organizes his church. Unless his field is several hundred miles from anywhere, he calls a council to recognize his church. Regular preaching services are established. He may even be installed pastor of that people in the wilderness. He and his work have now reached a crisis. Before we name it we will suppose that our missionary is down in the Southland. He has gone into a large town, or into a rural district where the country is actually black with our African brothers, so black that it is about as difficult to

see them as it is to see midnight under the densest clouds. He begins, probably, with a preaching service. He organizes his work so far as organization can be carried. He and his work have reached a crisis, and what is that crisis?

Once in a while, we might almost say twice in a while, we meet good people who, with great kindness of heart, seem to say to us, "Oh, yes, certainly, church building is a good thing. It is convenient to have a house of worship." And then they say, "God bless you," and let you go.

Now, brethren, if there is any need of a merchant having a store, a machinist having a shop, a manufacturer having a factory, a family having a home, or even an egg having a shell, it is absolutely essential to anything like permanence and growth and first-class success that at an early day, a very early day, and in the morning of that early day, every organization should have a centre, a fixed home and house of prayer, a house of God, an object lesson for the surrounding community or country, a place to which people, with gratitude and confidence, may point and say, "That is the centre of spiritual life in this community. To that house we come every Lord's day and evening to meet God; to meet one another; to study God's truth; to listen to expositions of his Word; enforcements of its requirements; illustrations of its spirit; and so secure for ourselves personally, and for this community and the region about, so far as the influence of the community can reach, character-building influences." This is our interpretation of the wish of the churches when they send their offerings to the treasury of the Church-Building Society. Every remittance seems to say, "This is to help establish a centre for the worship of God." Do we interpret you rightly? Do we view ourselves in the right relation to either of those organizations just now alluded to? Have you not asked us and commissioned us to follow promptly, generously, wherever the approval of God and these pioneer agencies, Sunday-school and missionary, lead? We deem ourselves the appointed conservators of work already begun under your authority and by your direction. If we fail in promptly establishing centres for this preliminary work, then the work fails; or if it does not fail, it is so far hindered as to make investments already made of no value, or at the very utmost, of no other value than that of the transient influence of a single service or a very small number of them.

Brethren will readily see the pressure that inevitably must rest upon the church-building work. It is not simply the pressure of the initial pioneering, but the accumulated pressure of more or less permanently established work. Time has been put in; money has been expended by the Sunday-school and missionary agencies. Shall that time now be declared of no value; and shall that money be practically thrown away for lack of the means promptly to centralize and permanently to establish the work these agencies have been sent out to do, and have so promptly and wisely accomplished?

Brethren will bear us witness that we have not dealt largely as a society in cries of distress. We could have done so and done it with all our souls. No megaphone has yet been invented that could have outreached the urgency of our call. We have meant in our correspondence and addresses to give all to whom we have access the facts, and let them judge. The result has been cheering. The churches have been generous. Hundreds of pastors have warmly co-operated. Generous laymen have opened their hands freely.

We have been tempted to send our monthly dockets of business all over the country. They would be a revelation. They would show in numerous instances that there was nothing mean about applicants for aid. It seems just as easy and natural to call on us for $10,000 as for $5,000. It is exceedingly interesting to see how many of them occupy strategic points, if not for the whole country, for the regions where they are located. It is exceedingly interesting, though sometimes a little confusing, to see how there can be sixty-nine of the most absolutely important centres anywhere in the United States at once. One fact certainly would impress the readers. Take the docket for the meeting of May 25 as a specimen: 55 churches calling for $97,000, and not one quarter of that in the treasury to vote away. The June meeting, 44 applications calling for $79,000, and a similar condition in the treasury.

Brethren send us their applications, wait as a rule patiently three months, write us to know what is the matter. Local conferences and associations, and central committees, vote memorials, pass resolutions, earnestly indorsing particular cases and urging us to help. Right gladly would the Society, if possible, answer before they called. One serious difficulty has always confronted this Society. It has never seen a way to take money out of a

bank when it has none in it. That business method belongs mainly to boodle aldermen. Our Board is not made up from that class of men. Not even one of that kind has ever sat on our Board.

This, brethren, is our work. These are the conditions under which we are cheerfully and gratefully and patiently doing it. Steadily, sympathetically, with warm hearts and earnest purpose, we are pressing to the goal of our ambition, which is to see, at the earliest possible day, every regularly organized Congregational church in the United States that ought to exist provided with a good house of worship and a home for its pastor.

While we are pressing to meet the demands of 201 houseless churches, a light on the southern and eastern sky seems like a revelation of new responsibilities. To meet them, we wish you, brethren, very early after reaching your homes after this Council, to ask your people to join all the other churches in the country in sending us $5,000 to establish the first Congregational church in the Dewey atmosphere of Manila, $5,000 more the first Congregational church in Porto Rico, $5,000 for another in Santiago, $5,000 for still another in Havana, and we might have added still another for the first Congregational church in Sitka, Alaska. Please make your checks payable to C. E. Hope, treasurer, 4th Avenue and 22d Street, New York City.

CONGREGATIONAL HOME MISSIONARY SOCIETY.[1]

REV. JOSEPH B. CLARK, SECRETARY.

By a happy coincidence the first meeting of the Congregational Council in the far west marks the completion of a full centennial of American Home Missions. Upon the 19th of June, 1798, the idea was born. It was a Congregational idea, and Connecticut was its mother.

To the honor of that grand old state it should be often recalled that the Connecticut Missionary Society organized on that day was not designed primarily for the benefit of Connecticut. It was a national organization. In the language of its charter it was to Christianize the heathen of North America and to promote Chris-

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tian knowledge in the new settlements within the United States. But there were no heathen in Connecticut save a few Indians, and Connecticut had long outgrown the character of a new settlement. Hence it happened that of the $240,000 subscribed by the churches of that state to their society in the first twenty-five years, not a dollar was expended in Connecticut except for the few Indians named; and of its more than three hundred missionaries not one except father Anson Gleason, of blessed memory, did a stroke of missionary work in the State that commissioned and supported them.

Into the wilds of New York and Ohio they went. Among the heathen of New Hampshire and Vermont they labored. The new settlements of Indiana, Illinois, and Wisconsin received them. They penetrated into Kentucky and Tennessee and made their way down the Mississippi to the Gulf of Mexico; anywhere and everywhere in the United States except in Connecticut.

These New England fathers were statesmen. They were not blind to the moral wastes of their own commonwealth, but they had a keener vision for a deadlier peril, the peril of outside barbarism. They were haunted with a prophetic dread of new states growing up and coming into the Union without churches and schools, without Christian homes and a Christian Sabbath. Hence these wise men of the east inaugurated a missionary policy, the policy which they embodied in a phrase of their own invention and often heard on their lips, "The welfare of the regions beyond." For a hundred years this policy has been on trial, and who shall say that the result has not justified the wisdom of its authors?

Coming to life in Connecticut in 1798, inherited by the American Home Missionary Society in 1826, it has pushed its way across the continent, preempting and preoccupying one region beyond after another until in forty-one of our forty-five states, and in all our territories, its churches and schools, its colleges and seminaries, its Christian civilization in many blessed forms, to-day fill the land with sweetness and irradiate it with light. Under this wise and generous policy, the Pacific coast has become another New England; the Old west and the New west, the northwest and the southwest, and the south itself, have been sown with home missionary seed and laugh with gospel harvests. And to-day, just one hundred years from the birth of this grand idea, and three thousand miles away from the place of its nativity, the National Council of Congregational churches, four fifths of which are of home mission-

ary origin, assemble on this spot to rejoice with the sower and the reaper, and to ask with grateful wonder what and where would be our Pilgrim faith and polity in America but for this honored Society that has swept them across the continent from Plymouth Rock to the Golden Gate.

It would be an inspiring task to dwell upon this rich story of the past, but, happily, to the ears of a National Council audience it is a twice-told tale, and no repetition can make it grander or more heroic. Moreover, standing as we do to-night between the two centuries, the time and place may justify us in looking forward as well as backward, and in attempting a little modest prophecy concerning the future of American home missions.

It will be quite obvious that the home missionary problem of the twentieth century is materially different from that which confronted the fathers in 1798.

1. First of all, the pioneer stage of this work is largely accomplished. Our national domain is divided up and to a considerable extent is settled. No more new states are to be carved out of the American desert. A boundary line may here and there be changed, but the raw material of new states and territories is exhausted. A government reserve or an Indian strip may here and there be opened for settlement, but the wild rush of populations that marked the early days of California, Colorado, and the Dakotas, and more recently those of Washington and Oklahoma, can never be repeated on the same scale. We have passed the days of emergency when our missionaries had to fly on the track of thousands hurrying forward to settle up some newly opened territory. The last opportunity of its kind, probably, is Alaska, and this we have already occupied and propose to magnify as far as the peculiar conditions of the climate and population shall justify. But practically the day of the missionary pioneer is over. The work of the twentieth century in distinction from that of the nineteenth will be one of development rather than of expansion; of consolidation rather than of conquest. The coming period may be less romantic than some that have gone before, but it will not be less important. It may develop fewer heroes like Whitman and Atkinson and Eells, like Turner and Gaylord and Willey, like Pickett and Ward, but it will be much beholden to wise builders and fearless preachers, and men of large patience and far-sighted faith.

2. Another signal on the horizon of the future challenges our keenest attention and cannot but shape the future policy of home missions. For a hundred years it has been our boast that we followed the people. As a Home Missionary Society we have had no other business. The fisherman must follow the fish; but where are the people to-day, and whither do they tend?

At the opening of the nineteenth century between three and four per cent of the people lived in cities, ninety-six per cent were rural. Ten years ago the ratio of our urban population had risen to twenty-five per cent; to-day it has advanced to over thirty per cent. This is to say, that about one third of the American people are massed in cities of more than eight thousand inhabitants, and the new century will not be very old before one half the population of the United States will be urban. For this movement is no transient spurt, it is an irresistible trend. For a hundred years it has been going on, and for another hundred it seems destined to advance with the grim certainty of a law.

Is there no challenge in these facts to a Home Missionary Society? We follow the people; then more and more we must seek them where they are, within the city gates; and to do so will be the truest economy as well as the highest strategy. The wise general masses his army where the enemy is densest. The hostile forces that most threaten the future of America to-day are not where they were in 1798, in the new settlements of the west. Home missions have taken care of that, but they are camped in solid city wards, they are intrenched behind miles of tenement blocks. The enemy has shifted his ground. What is the home missionary army for but to follow on, and to mass and train its artillery against this new attack?

To refer to a single city, does it mean nothing that six hundred and fifty thousand souls by the will of God are penned into the lower wards of Manhattan, within sight of four hundred Protestant churches that lift their spires in the central and upper wards of the same city? Does it mean nothing that the population of two Oregons, or of three Utahs, or of five Montanas, or ten Wyomings, or fourteen Nevadas, are laid at the door of the Christian churches of a single city? What does it mean but a divine call, and an unrivalled opportunity for a telling investment of missionary effort, with the promise of large and quick returns?

The scattered outposts of one New England State, with a popu-

lation of six hundred and sixty thousand, required last year one hundred and twenty missionaries to man them, and not one man too many. But imagine these thousands massed in a territory of five square miles; what might not one hundred and twenty missionaries accomplish at that short range! But this is not imagination, it is a fact, that the entire population of one New England state is packed into the fifteen lower wards of old New York, and in all that mass of ignorance, vice, and crime seething almost within sight of your home missionary windows, the Congregationalists of America have thus far planted one church and are supporting one missionary. I submit to you, brethren, that in view of the supreme need and the unparalleled opportunity, that proportion is neither good strategy nor respectable economy. Home missions in the twentieth century will be an organized campaign against the ignorance, vice, and unspeakable corruption of American cities, or it will forfeit its birthright and may well give way to something better and more effective.

Yet not for a moment would we seem to magnify the city demand to the injury of the country work. To do so would be poor strategy indeed. There is no conflict, there is scarcely any division between the two. The growing density of the city is fed to a large extent by contributions from the country. Sweeten the spring and you purify the stream; cleanse the streams and you make clean the lake into which they flow. Even Tammany, not always conspicuous for wisdom, recognizes the principle. When a few years ago, it would purge the city reservoirs, it began forty miles back with the Croton watershed. The towns and villages of New England are the watershed of Boston; New York, Chicago, Portland, and San Francisco draw from a thousand country communities. The history of every large city is the same; streams of life pour into it, good or bad, pure or polluted, by the fountains from which they start. The country work of this society is salt in the springs of the city's life, and any expansion of the city work at the expense of the country would be to strengthen the city's captivity and postpone her redemption.

But we do plead for and predict a new proportion between the two. Not less for the country, which must be kept sweet and pure, but more, vastly more, for the city which threatens in a few years to dominate the land with its godless materialism if it be not dominated itself by something better.

Said a foolish man to a wise one, as they walked together through the slums of a great city, "You must grant that here, at least, Christianity has been a failure." "A failure" — was his reply, "my friend, it has never been tried." The twentieth century will not forget the hamlet or the town, but it will see Christianity tried in the city as it has never yet been tried, and woe to any Home Missionary Society, woe to the Congregational churches of America, if they are not found in the forefront of that experiment!

But, finally, one other probability about the future of home missions.

I have said the field has changed and the point of danger has shifted, but the ultimate purpose and chief weapon of home missions can never change; it will be the same in all the centuries.

Our fathers who began this work a hundred years ago had a wide choice of weapons and methods; and in nothing is their wisdom more clear than in the selection they made. For, note, home missions from the start spent no time in printing Bibles or religious tracts, built no houses of worship, founded no colleges or seminaries of theology, planted no hospitals or asylums, or houses of reform. All of these having indeed sprung up in its path, and are among the best and most legitimate fruits of home missionary effort. But they are all incidental to its primary purpose. We send out no colporteurs or evangelists, as such, not because we undervalue their use, but because we have set ourselves to another and more radical work. These agencies are all good and great; we joy in their power and fruit, but we leave to others to magnify their use. The Home Missionary Society from the beginning has devoted itself exclusively to one institution, — the centre and source of all others, the sun among lamps, without which all others would have no being, and the decay of which would be their ruin.

To plant the visible organized church of Christ in the centre of every new settlement as it gathers, to build this up in the New Testament way, by the preaching of the gospel through the lips of the ordained teacher and by the help of divinely appointed ordinances, this has been the working law of home missions since 1798. Not to sprinkle water here and there over a dry and thirsty land, but, at wisely chosen points, to open fountains of living water that should abide and make green whole hamlets, towns, and cities for years to come, — to set up Christianity, not in some transient form, but in its most permanent, reproductive, and divine

institution, and to leave it thus intrenched to become the regenerating, reshaping power of society, and to do this "in the nick of time," — this was the one thought of the fathers, and this has been the working law of home missions for a hundred years.

I venture, therefore, to affirm, whatever new conditions may reveal themselves on the field, whatever change of base these conditions may compel, whatever preliminary work may be found necessary to prepare the human soil for the divine seed, the great purpose and the chief weapon of home missionary strategy will continue to be what it has always been — the church of the living God.

Nothing on earth, and nothing yet revealed from heaven, can take its place. And only one condition seems to be lacking for its complete victory in America. It was our own Horace Bushnell who declared near the close of his life, "One more revival, brethren, only one more is needed,— the revival of Christian stewardship, the consecration of the money power of the church unto God." "And when that revival comes," said he, "the kingdom of God will come in a day. You can no more prevent it than you can turn back the tides of the ocean." Pray God, my brethren, that you and I may live far enough into the new century to see the dawn of that revival, the consecration of the money power of the church unto God, and the chariot wheels of our home and foreign mission, now so heavily weighted with poverty and retrenchment, and often so deeply mired in the slough of debt, lifted out and set free to roll forward on their conquering way to victory!

AMERICAN MISSIONARY ASSOCIATION.[1]

REV. CHARLES J. RYDER, SECRETARY.

Fathers and brothers, I bring you the greeting of the American Missionary Association. This greeting comes from representatives of many races, of different colors, and is the greeting of gratitude. There are negroes and Highlanders and Indians and Chinese and Japanese and Mexicans and Spaniards and Hondurans and Cubans and Alaskans gathered in the schools and

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missions of this Association to-day. It is therefore a polychrome greeting that comes to you from these multicolored races, commingling in our nation and constituting a large factor in our patriotic and Christian responsibility.

The greeting of the American Missionary Association to the churches is also the greeting of congratulation for work already accomplished. That which seemed impossible to the churches when this Association was established, visions that were only caught in the dreams of the wildest enthusiasts, are accomplished facts to-day, and an intelligent gospel has made its power felt in the intellectual emancipation and spiritual redemption of millions of these needy races. Well may the churches congratulate themselves upon the work already accomplished.

But this is also the greeting of appeal for work still left undone. Although a half of the great black race in the South have learned to read and to write, there are still unreached four millions of black people. When Abraham Lincoln declared them free there were but four million of their entire race. The problem facing us in the lowlands of the South, therefore, is as large to-day as it was when the war closed. He who speaks truly and earnestly of this work must bring the greetings of a profound and earnest appeal for that which is still unaccomplished.

Three words of especial significance are included in the name of this Association.

It is the AMERICAN Missionary Association.

The American MISSIONARY Association.

The American Missionary ASSOCIATION.

This title was not carelessly chosen when this body was organized. America indicates its field; Missionary, its method; Association, the responsibility.

It is the AMERICAN Missionary Association.

Geographically America is its field. This Association has missions established in twenty-four States and territories. From Washington to San Francisco, from Florida to Alaska, among the races in greatest need, in deepest intellectual and moral darkness, are the missions of this Association planted. Nor does it seem probable that the responsibility of this Association can long be limited by the geographical lines which heretofore have bounded our own nation. The Alumni Association of Oberlin Theological Seminary recently presented to our Executive Committee stirring

resolutions urging that this missionary body, especially fitted for such work, with teachers and missionaries eminently qualified for such service, push Southward, and as soon as the United States army should open the way for the free gospel, it should extend the missionary work into Cuba. And why not? Following in the red track of war the American Missionary Association planted its schools and churches among the negroes in the early sixties. Why should not the same Association push its brave band of missionaries into Cuba, bringing a free gospel and Christian enlightenment to another race about to be emancipated by war? Shall we do it? Will you let us, brethren?

But *America* is the field for which this Association is responsible as measured by the mass of population. With very little ecclesiasticism, and yet with a definiteness that cannot be mistaken, our Congregational churches have appointed to each of our societies their proper and legitimate fields. Upon this Association you have especially laid the responsibility for the elevation of the races and peoples most needy and perhaps the most neglected by all other efforts. Measured by the standards of the census bureau eleven million of people are in this great mission field.

That the magnitude of the problem may be appreciated let us make some comparisons.

The negro race numbers 7,500,000. Place beside this the total population of these great, prosperous Pacific States, and we find that the negro population is nearly four times as great as this; 2,500,000 Highlanders, neglected largely in the progressive movements of churches of all denominations are locked in the fastnesses of the south hills, — a population greater than the population of these Pacific States by 200,000 in round numbers. Measured by numbers of souls, you are reaching through the American Missionary Association four times the total population of the following States: Montana, Nebraska, Nevada, New Mexico, North Dakota, South Dakota, Oklahama, Utah, and Wyoming.

America from the far East to the remotest point of main land in the West over which the stars and stripes float; America from where the warm waters of the gulf wash the white sands of Florida way up to where the wintry sea pounds in perpetual thunder on the shore of Alaska, America is the field that greets you in this greeting of the American Missionary Association.

But it is the American Missionary Association that brings this

greeting. Your problem in this field is the elevation and redemption of races. As was aptly said in the *Congregationalist* some time ago, "The American Missionary Association is our society doing foreign mission work in the home field." Almost every problem which faces the missionaries who go across the ocean to foreign lands faces the missionaries of this Association in our own home land. Superstitions, the remnants of paganism, illiteracy, intellectual, moral, and spiritual degradation, become familiar to the brave men and women whom you have sent under this Association into the neediest fields of America. Every form of missionary effort must be put forth. The problem is one of physical elevation, and so the American Missionary Association was the first to inaugurate systematic industrial training. Unskilled labor was the rule of the South, but unskilled labor means permanent degradation. Brain, not brawn, determines the value of the laborer. Almost every school planted in the Southland or among the Indians in the West has its thoroughly organized department of industrial training.

Rabbi Judah, the great teacher of the Hebrews, has left us the following maxim: "He who teaches not his son a trade doth the same as though he taught him to be a thief." This association, recognizing the soundness of this principle, introduced and maintains industrial schools for these peoples. There are to-day in active operation departments of training for boys in which seventeen distinct trades are taught. For girls and young women similar advantages for industrial training are furnished. Let us never forget that the American Missionary Association has from the earliest time, does now and always shall, stand for the thorough industrial training of all the peoples reached in its great field. But it does more and better than this.

Henry D. Thoreau, in his oration at the death of John Brown, in speaking of his neglect of early school advantages, said: "John Brown let his Greek accent slant in the wrong way that he might set upright a human soul." But the missionaries of this association, the great body of skilled teachers that go out into these various fields, straighten the Greek accent, give educational quickening, lift up into higher intellectual life these millions of needy peoples, but their purpose always is to *set upright human souls*. Their work is to spiritualize education, to intellectualize religion, to develop the cleanest, strongest, broadest Christian

manhood and womanhood of which these multiform races are capable. It is this missionary inspiration, and In His Name, that these earnest followers of the Master find their commission and their warrant.

> "Christ's bleeding feet I track,"
> Toiling new Calvaries,
> Ever with the cross upon his back."

It is the American Missionary Association, whether those who bear its commission go with Bibles and hymn books in their hands or with the spelling book and arithmetic.

Statistical tables are generally dull affairs. I do not propose to introduce them in this address. Permit me, however, briefly to call your attention to a few figures in their sum.

In the Southern field last year you supported through this association 546 teachers and missonaries; in the Indian field, including Alaska, 88; among the Chinese 32, making a grand total of 666. These teachers, pastors, and missionaries gathered in the schools among the black people 10,200 pupils; among the Highlanders 2,195; among the Indians 592, and among the Chinese 1,084. The churches already number nearly 250, with a membership of 12,340. The great majority of the pupils in these schools are fitting themselves to become teachers and leaders of their own races. This work, therefore, is giving a trained leadership to these peoples.

This is the American Missionary Association. This association is constituted on the broadest and most Congregational basis. Members of churches may become life members of this association. Every church contributing, and every State and local conference or association of such churches by delegates and pastors, constitute the American Missionary Association when they gather in its annual meeting. It is an Association. Its officers, its policy, its receipts, its expenditures, are all determined by those who gather from the churches at its annual meeting. It is purely and emphatically Congregational, broad and liberal in its constitution. Therefore the responsibility of its work rests upon you brethren of the churches. If there is any glory in its history, it is the glory of the churches who compose it. If the work lags and halts from insufficient funds, the responsibility rests with the churches. Those whom the churches have elected to administer this Association recog-

nize the large and generous benefactions of the past. During the year just closed there was received in this treasury from all sources $400,000. Of this amount $266,000 came directly from the churches either by their gifts or from legacies of those saints who have gone on before.

This Association began its present fiscal year last October with a debt of $54,950. We are most thankful to be able to report a reduction during this current year so that the debt of the first of June last stood $39,500, a reduction of $15,000 in seven months. In this we must all rejoice, but when we estimate the cost of this reduction in the sacrifice of schools and missions and churches throughout this great field our rejoicing must turn into mourning. Among the negroes four schools and thirty churches cut off from all appropriations! Among the Highlanders, six schools and fourteen churches suffer in the same sad way. Among the Indians a similar reduction has crippled the promising work. All over these mission fields, the results of years of labor and of sacrificial lives have been lost because of the lack of consecrated money.

Abraham Lincoln, in his second inaugural at Washington, spoke with prophetic eloquence in the following words: "If all the wealth piled by the bondman's two hundred and fifty years of unrequited toil be sunk, and if every drop of blood drawn by the lash shall be paid for by another drawn sword, as was said three thousand years ago, so still must be said the judgments of the Lord are true and righteous altogether." The exactions of Divine justice have been tempered with infinite mercy in his judgments of our nation. And yet much of the accumulated wealth of unrequited toil has been sunk, and the debt upon us as Christian patriots of America is still large and pressing to restore that which was stolen from this helpless race, and to put the race itself into conditions of the best manhood and womanhood. The same debt is upon us in behalf of the other races for whom this Association labors. It is your responsibility, fathers and brethren.

And in the accomplishment of this missionary purpose we rejoice in the gradual but steady harmonizing of the races which have sometimes been discordant. Little by little the Christian and intelligent white people of the South are recognizing the significance of the negro problem. Better yet, they are gradually admitting the negro to the rights of Christian fellowship if not of

full citizenship. In two State Associations of the South the representatives of the churches join in full Christian fellowship with no distinction of race or color. At the ordination of a white pastor in a Southern city white and black hands were laid together on the head of the candidate by godly and cultivated pastors of both races. Little by little, even in the vocabulary of the white people of the South, the opprobrious race epithets of the past are giving place to decent Christian terminology. And when the black regiments that have gone to Cuba have planted the stars and stripes on the ramparts of Santiago and Havana, race distinctions will be forgotten in a common American patriotism, and color prejudice be washed out in the red blood of the brave black heroes who have fallen side by side with the white heroes of our Union Army in the jungles or on the plains of Cuba.

And so in other fields the same Christian leaven of considerate kindness toward the needy and depressed races is working in the hearts of God's people. The Indians to-day have no better friends than the Christian people who are their nearest neighbors in the Western States which they occupy. The splendid work of your churches on this Pacific slope for the Chinese and Japanese proves that the hand of Christian helpfulness has already clasped the hand of these children of the Orient.

And so in the Southland and on the prairies of the West and along the great Pacific slope, through sympathy, prayers, and generous benefactions, these great race problems, that have staggered the statesmen and startled even men of confidence and Christian faith, are little by little being settled by the gentle influences of the gospel. These races are being lifted surely into decent citizenship, aye, rather into fellowship with the Son of God. And in the accomplishment of this magnificent work a large and potential factor is the splendid band of heroic and consecrated missionaries under the direction of the American Missionary Association.

SUNDAY-SCHOOL WORK ON THE PACIFIC COAST.[1]

BY REV. GEO. M. BOYNTON, SECRETARY.

This is a large theme territorially. It is not so large a theme in Congregational history. The Pacific Coast is the region of earliest American discovery and occupancy. It is the latest in its accessi-

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bility to Christian evangelization and education. We have been interested in Spain of late, and we think that we have been a somewhat interesting object to Spain. There is something quite touching in the history of that empire in its relation to the United States and especially to the Pacific Coast. After Columbus had made his great discovery of a western world for this then most enterprising government in Europe, the Papal Bull of 1493 conveyed to Spain the right to all America. From Ponce de Leon in his discovery of Florida in 1512, to Sebastiano Vizcaino, who explored the Californian shore in 1602, Spain had the first right; the right of much discovery and small occupancy. "The name of Florida," says Dr. Eliot in his history, "was stretched from the Gulf of Mexico to the Gulf of St. Lawrence, and the name of New Mexico was equally extensive in the interior and the West." Do we realize that, at the beginning of this century, all the territory west of the Mississippi River and south of the northern line of Florida was claimed by that proud and ambitious monarchy; that the larger and the richer part of South America was also not only claimed but held by her? It was only about the year 1800 that she made over her claim of her western possessions on this continent to France, and about twenty years later sold Florida to the United States, and now she is letting go unwillingly but surely the last of all her possessions in the western hemisphere, like an old sick tiger snarling and showing her teeth while her claws are losing their hold of her last victim this side the sea. Still the trade-mark of Spain is upon the southernmost of these Pacific States. It is seen in the language of its older occupants, in their abject physical condition, in the fact that among them is found the most degraded and fanatical form of Roman Catholicism. It is there, as in the mother country and on the sea, the fifteenth century which meets the nineteenth.

But it is the nineteenth century of which I am to speak, — of Protestant victories, not Romanist. Indeed, it is mainly to the last decade that my theme compels me to confine myself. Twelve hundred miles of coast line measure the Pacific States in their stretch from north to south, and nearly as much more in the same direction the vast territory of Alaska. It reaches from perpetual summer and ever blooming flowers to a nearly unbroken winter with a brief vacation of only a few weeks.

All the religious work undertaken by our denomination on the

western coast (and it is doubtless the same with that of others) goes back to a few men. Our Sunday-school work in that section goes back to the pioneer missionary, preacher, and home missionary superintendent, Dr. George Henry Atkinson, of Oregon. He early took especial interest in this work and was in constant correspondence with our Society, and was recognized in an informal way as its representative on the coast. An invitation was given in March, 1882 (I think it was the earliest appointment in the modern history of the society, and that it must have been at Dr. Atkinson's suggestion), to a minister residing in that region to become our missionary in Oregon and Washington. The call, apparently, was not accepted. Money had evidently been set apart for this section. In June, 1884, occurs this minute in the society's records: "A letter from Dr. G. H. Atkinson was read, in which he reported that "about forty Sunday schools had been organized by means of the appropriation which had been made by this Society for the Northwest, and that fifteen churches had already grown from these Sunday schools." The appropriation thus referred to, as well as other appropriations which were regularly made during the succeeding years, was doubtless expended mainly in paying the expenses of men who were secured by him to do this planting at such times as the fields and the workmen were ready.

In 1885 we appointed Deacon George H. Andrus our missionary in Washington, who continued doing faithful work in that State for some five years. It was in the spring of 1887 that Rev. Samuel Greene was made our superintendent for Washington and Oregon. Three years later Oregon was set off to a superintendent of its own, now Rev. R. A. Rowley. In the same year (1887) Rev. H. P. Case took the superintendency for us in Southern California, and in 1888 Rev. Loyal L. Wirt, then a student in the Pacific Theological Seminary, spent his summer vacation in our service, and on his graduation, in 1890, became our superintendent for the northern and central parts of that great State. He has recently been succeeded by Rev. E. J. Singer, formerly in our work in Eastern Washington.

It is not my purpose to dwell on the peculiarities or the methods of the men who have had the work in charge, or of those who have assisted them, but rather to speak briefly of the peculiarities of the fields and of the success of the work.

Southern California in its oldest population is first of Indian and then of Spanish origin. The old mission churches — the oldest of them built in the sixteenth century — are still in use, and the Mission Indians are still known by that name. The Spanish Mexicans, poor, ignorant, and having lost all that fiery passionateness which constitutes almost the only claim of the Spainard to respect, would readily receive a simple gospel, if the occasional visits of the priests did not hold them to their loyalty to the Church of Rome and to their fear of offending St. Joseph and the avenging Christ, for this is the sad distortion of the loving Saviour which is put before them. Their children have been gathered to some extent by our superintendent Case, who, in his zeal to be all things to all men, has learned their language and their ways.

In its settlement during the last half century, the Pacific Coast represents nearly all the conditions to be found in the whole land. The gold rush of 1849 brought in its conglomerate of all sorts and conditions of men, both the desperate and the enterprising; a contrasted class of ranchmen followed, taking up the land for agricultural purposes and cattle raising; and then merchants and manufacturers must of necessity accompany every new occupancy of land, and men of letters, divine and human, of the various professions which make up the completeness of society, so that men can be aided in their sicknesses to health, and in their quarrels to peace.

Oregon, as it is well known, was settled largely about the period of our Civil War by men from Missouri and other southern States. For many years the characteristics of the region from which they came were strongly impressed upon them, and their distance from other people emphasized and exaggerated these traits. But of late Oregon, and Washington which was set off from it later, have filled up with a cosmopolitan people representing the older States of the North, and especially those of the older West. A whole generation of those who were born in what used to be known a few years ago as "the West," have become the pioneers of a still later and more western settlement and civilization.

Of the methods of our Sunday-school missionary work little need be said in this presence. They are the same as in other fields where childhood and new homes make the way open. The careful inquiry, the patient canvass, the school-house meeting, the evange-

listic sermon, the simple organization with the selection of a leader, the gift of supplies, — these make the start. The next duty, if possible, is to interest the nearest pastor in this outpost, if it be near enough to be so called, in order that its permanance and its connection and ultimate identification with our denomination may be insured. These are the simple steps. We have never received any protest from our sister, or mother, society (it is only six years older than ours) against the effort on the part of our superintendents to show the home missionary pastors the fields white to the harvest around them, which often they had not seen, or to endeavor to enlist them in the wider work. In general its superintendents have been the best friends of ours, soliciting their appointment, and consulting with them freely about the common interest. It is often the case that these branch schools, like the branches which start from the trunk of the banyan tree, root themselves and, so far from draining its strength, become feeders of the parent stock.

For ten years this society has had its regular representatives on the Pacific Coast. What have been the results? What have been the changes during that time? And before answering that question it is important to say that you cannot separate these results and say, Thus much belongs to the Sunday-School Society and thus much to the Home Missionary Society. These are the two forces at work. If the Sunday school Paul plants (and "Paulus" means little) and the home missionary Apollos waters (and nobody knows what Apollos means), let us remember that it is neither of them which gives the increase. Let us credit ourselves only with the labor, and for all the increase give the glory to God.

We may compare the denominational conditions on the Pacific Coast with what they were ten years ago. We make the comparison from our Year-Books of 1887 and 1897, the latest open to us at the date of this writing. In the three Pacific States the number of churches has increased during these ten years from 192 to 389, a gain of 197. Of these 389 Congregational churches on our last Year-Book, considerably more than one third (143 in all), had their beginnings in Sunday schools organized by the superintendents and missionaries of our Society, either personally or through others; of the 197 new churches more than three fourths had this beginning. Of course a considerable number of churches have been born during these years and died young; this account is only of those still in existence and still reporting. Now, I am not

claiming this as our work; only a few of these grew up without the aid and counsel of the Home Missionary Society, and many would have died without the timely assistance of the Church Building Society. It is only that in this large number of cases our superintendents did the prospecting, brought samples of the ore to the home missionary superintendents, who are excellent and of late very conservative assayers, and, only when it was believed by them that it was time to organize a company for the permanent development of the mine, united with them for this purpose, we, in many cases, assisting for years in the humbler part of the work.

Beside this one third of the churches and more, in whose foundation laying we had a part, we have assisted 150 others of those on our last Year-Book with grants of literature for their Sunday school and sometimes their church work; so that of these 389 churches in the three States we have helped 293, or three fourths of the whole number, — all but 96. We have had, we think, by this showing, a somewhat extensive part in the work as it is represented in the existing churches of the Pacific Coast.

In 1887 there were doubtless a few mission schools in these States, but this work was not large enough nor esteemed enough to secure any recognition in our denominational statistics. The church schools reported 16,389 members enrolled. In 1897 the Year-Book contained the names and membership of 550 mission schools in these three States, with a total reported membership of 16,459, more than half the number in the church schools for the same year (32,206). According to the proportion which we have found to hold good in the field at large, of these 550 mission schools 400 at least are in places where there is no other church or Sunday school or religious work of any kind. There are now 939 Sunday schools in these States as against 192 in 1887. But enough of these statistics, which, if they mislead, as it is said statistics usually do, are not meant to be misleading. They have not been doctored, not selected for a purpose. You have them as they came to hand in a simple effort to get at the facts and see whether they suggested the continuance of our present methods or some radical change.

Thus far I have spoken of the Pacific *States*, not forgetting that Washington was a Territory during two years of this decade. But there is a vast region to the north, nearly as large as all that of which I have been speaking, which belongs under this same head, — Alaska. While the southern part of this Pacific Coast, as has

been said, was Spanish America till 1800, the northern part was Russian America until 1867, when it was sold to us for $7,200,000, nearly one half of what we paid for Spanish America. Neither of these nations represented a form of religion, or of civilization, with which our people could be in sympathy. The Encyclopædia Britannica of 1891 gives an interesting view of the country as Alaska was then estimated: "The chief wealth of the country is in its vast forests, in the furs of its wild animals, and in the fish with which its rivers and seas abound. . . . Coal and iron are the most important minerals, but the value of the deposits remains to be ascertained. Its population is very limited, consisting of some eight thousand whites and fifteen thousand Indians, and a few Esquimaux on the northern coast."

It had indeed been almost a *terra incognita* up to the time of its purchase, and not much less so for thirty years later. Except for scientific expeditions, and travellers eager for a new sensation, even its coasts had hardly been explored until a year ago. A few prospectors had navigated its rivers, pierced its interior, and found traces of gold, but not in sufficient quantities, nor sufficiently accessible, to encourage permanent settlement or continuous effort. Last year the stories came of fabulous wealth locked up in the frozen earth and harder rocks of the Klondike, but it was Canadian territory, English soil, and English rock which held these fast-bound treasures. The miners, old and new, who rushed to this latest find were indeed in large part our own countrymen; nearly all passed through our neighboring States and the seaports of the new territory which were in our keeping. And at these ports of entry, Fort Wrangel, Juneau, Dyea, and Skagway, and newer places further west, there was, of course, a residuum left. The best and the worst elements of this new life naturally gathered there, — the wives and children of some adventurous families and the whole class of those who set their traps to gather in the small sums with which the miners either set out for their work, or the larger piles of dust with which they returned.

In the then condition of all our home missionary enterprises, neither those which were in debt nor those which were busy keeping out of debt could devote money to a work which was mainly beyond the bounds of our own land. We could only pray for the Klondikers and commend them to the Christian people of England and Canada. We are glad to know that at least our Presbyterian

brethren have done something for them in their largest centres of population.

But Alaska is ours — the territory is part of our own country — and in this year of grace, the rush of eager gold hunters, adventurers, traders, and teamsters is, not to British Klondike, but to American Alaska. Christian people of our own land are responsible that these new settlers should not go beyond the reach of all good influences or of the best of all good news. No small part of that responsibility rests on us, — the Congregational Christians of America. What can we do?

One part of the problem the societies had not to consider, nor to ask the question, "Whom shall I send, and who will go for us?" Before we could ask the question, — six months before we were ready to ask it, — a voice came from the metropolis of the Pacific Coast, a voice with a hearty ring of youth and cheer in it, saying, "Here am I, send me." It was much to have a man of vigorous health, of large experience, of dauntless courage, standing ready, if wanted. It did not hurt him for your Sunday-School Society that he had been connected with its work for ten years. But we felt, and he felt, that he could be more widely useful if he could represent interests broader than those of our pioneer work alone. We conferred with our sister societies, and the Congregational Home Missionary Society promptly and gladly entered into the partnership thus proposed. You know the plan on which we hope to carry on this enterprise. We shall be glad, either of these two societies, to receive special gifts for this new work, especially from any who have ventured to make investments in this new land. Without any superstition, might they not regard it as the best kind of insurance of their investments to put some money out to preserve the good order and morality of the towns and mines where their property lies? There is no better insurance than a church spire, if it represents an active gospel influence beneath it, or a Sunday school carrying back a Sunday feeling and observance and morality into these new homes. If you have "grubstaked a pardner" in the mines, you might, with at least equal wisdom, help to provide for the support of this pioneer preacher of the unsearchable riches of Christ.

We have made a joint appeal to the Christian Endeavor Societies in our land, asking them to become shareholders in this enterprise. Already they are sending in their money and their pledges. We

believe the work will be sustained in addition to all that both these societies have already in their hands.

Mr. Wirt entered his new field about the first of May at Juneau, where he found a population of some three thousand whose spiritual needs were met by only one evangelical church with a very small membership. He met a hearty welcome from its pastor, and it seemed as though there might be something done there without crowding. Two miles across the water lay Douglas Island, where are quartz-crushing mills with five hundred stamps at work, and enlargements under way to double that number. Here were two thousand white people, with no Protestant work directed to their needs. Mr. Wirt found some Congregationalists planning to write and ask for help from our missionary societies. He hired a hall and invited the people to a preaching service. The room was filled with an attentive and intelligent audience. At the close they rallied round and asked most earnestly if they were not to have a permanent service. He has organized a Sunday school, and probably by this time a Christian Endeavor Society, and will conduct these organizations and a preaching service there every Sunday for the present; also holding a "Pleasant Sunday afternoon" service at Juneau, where he will test the opening and possibilities.

The largeness of this opportunity and the wideness of this open door must secure our attention. From all the churches in Washington we are assured members have gone into this new field, and fifty members, we are told, from one of the largest of the churches of our order in that State. Three thousand dollars has been appropriated to this work for this first year by the two societies engaged in the work. Three thousand dollars will not meet the needs. Mr. Wirt cannot represent our great denomination alone in this immense field. When we consider what has been already accomplished on the Pacific Coast by our Sunday-school pioneers and by the army of occupation of the Home Missionary Society, we are sure that the appeal for this last territory yet to be possessed on our continent will not be made in vain.

When the Master said, "Ye are the light of the world; ye are the salt of the earth," he did not mean it for a compliment, but for a charge. The Pacific Coast has poured out its gold for all the land; its wealth has not been confined within its own borders, it has gone to all our cities and our farms. God's people are the modern alchemists to transmute the unrighteous mammon into the true riches of his kingdom.

REPORT OF THE COMMITTEE OF ARRANGEMENTS FOR THE SECOND INTERNATIONAL COUNCIL.[1]

BY SAMUEL B. CAPEN.

The first meeting of this committee was held at Syracuse, N. Y., immediately after its appointment by the National Council in 1895, and, as authorized by the National Council, it chose out of its own number an executive sub-committee of eleven. This report now presented is therefore practically the report of that executive committee.

There has been one vacancy in the committee occasioned by the death of Rev. Alonzo H. Quint, of Massachusetts, and his place in the committee was filled by the provisional committee by the choice of the Rev. W. H. Moore, of Connecticut.

Several meetings of the committee have been held in Boston, and its work may be summarized as follows: —

First. In conference with our English brethren, it was voted that the sessions of the Council commence Wednesday, Sept. 20, 1899, and that the committee plan for a session of seven working days. The place of meeting was fixed at Boston, Mass.

Second. That the delegation from the United States be enlarged from one hundred to two hundred, and that of England and other countries to a similar number, making a total of four hundred delegates.

Third. The appointment of a committee of six on the program which, in conference with a committee of the English brethren, shall suggest the topics and the speakers. It was also voted that the preacher of the sermon be named by England.

Fourth. The acceptance by the committee of the proposal of the Boston Congregational Club to be responsible for the proper entertainment of the members of the Council.

Boston, June 29, 1898.

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REPORT ON DIVORCE.[1]

REV. CHARLES CAVERNO.

The divorce treated in this report is divorce *a vinculo matrimonii* — divorce from the bond of matrimony — or such divorce as permits one by law to put away husband or wife, and be married to another person.

I am of opinion that there is no existing Scripture doctrine of divorce other than that stated by the Saviour in Matthew xix. 1–9 : —

" 1. And it came to pass when Jesus had finished these words, he departed from Galilee and came into the borders of Judea beyond Jordan.

2. And great multitudes followed him ; and he healed them there.

3. And there came unto him Pharisees, tempting him, and saying, Is it lawful for a man to put away his wife for every cause?

4. And he answered and said, Have ye not read that he, which made them, from the beginning made them male and female,

5. And said, For this cause shall a man leave his father and mother, and shall cleave to his wife ; and the twain shall become one flesh?

6. So that they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say unto him, Why then did Moses command to give a bill of divorcement and put her away?

8. He saith unto them, Moses for your hardness of heart suffered you to put away your wives : but from the beginning it hath not been so.

9. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery : and he that marrieth her when she is put away committeth adultery.

The only authors in the Scripture who have treated of divorce are Moses and Christ. Attention is challenged to that statement. If there is error in this report it rests therein.

Liberty of practice under Moses' law was so restricted by Christ that we may regard nothing of that law as remaining except what is preserved in the chapter above cited.

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Moses thus eliminated, Christ is left as the only subsisting exponent of the doctrine of divorce in the Scriptures.

He who runs may read. And he who reads ought to run.

The church of the first four centuries held its practice to the view herein enunciated.

Corroborative of the above opinion may be pleaded the position of the Episcopal and Baptist Churches on Divorce.

As supporting the doctrine thus stated reference is made to the following authors: —

Neander, Tholuck, Blackstone, Stanley; the elder President Dwight (Works, vol. 4 *in loc.*); Woolsey (Divorce, C. Scribner & Sons); Meyer, Alvah Hovey (Baptist Publication Soc., Phila.); Caverno (Divorce, Midland Pub. Co., Madison, Wis.); and Chalk Lines over Morals (C. H. Kerr & Co., Chicago.)

The English Act of 20 Victoria for Matrimonial Causes, and the statutes of the State of New York consist herewith.

MINORITY REPORT.[1]

BY REV. SAMUEL W. DIKE.

I regret that I cannot sign the report which Prof. Caverno has recently submitted to me. Its subject is so far within the field of Biblical *interpretation* that I cannot venture to speak with the authority that the National Council should expect in an *official* utterance upon this important and difficult subject. I venture two or three considerations.

There are two parts to the problem submitted to the committee: *First*, what is the correct doctrine of divorce; *second*, by implication at least, what use is to be made of the doctrine when once discovered. Shall it be urged upon the State, enforced in the practice and discipline of the Church, as well as set forth in the ideals of the Christian life? Do the Scriptures intend that, having discovered their true teaching, we shall take one or more of these three possible positions, as the result of the discovery? These questions, if I understand the tendencies of the biblical criticism of the times and the drift of the results of social science, cannot be solved by sole use of the traditional methods of their study. Some Bible students are beginning to see that the family is the

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fundamental subject of the utterances of our Lord when he spoke of marriage, divorce, chastity, and other of its incidents, and that this fact, if it be such, must hold its proper position in the studies we make of divorce. The sociologist is almost compelled to this opinion, and the difficulty with which many jurists and men of practical knowledge of affairs have had in accepting as satisfactory those defences of a strict doctrine of divorce that rest chiefly on the use of grammar and lexicon, should, with the considerations just mentioned, make us cautious of any *deliverance of the Church* which does not make full use of the resources of modern scholarship.

Though the conclusions finally reached as to the indissolubility of the bond of the family may be essentially the same by both methods, it is of the greatest importance in these days that in our expositions and defences the position taken command the respect of the highest intelligence of the times. This is now all the more needful because the family has only recently come to be a special subject of study in a scientific way, either in the schools for the training of the ministry or in the University and College.

For these reasons, therefore, I do not think it wise now to recommend to the National Council any official expression of opinion upon the specific subject assigned to this committee. But I think it would be well to follow preceding Councils in urging our churches to give earnest attention to the various evils that affect our family life, and particularly to call for more study, and a larger use of the family as a religious and social force of the greatest importance.

If permitted to step a little outside the duties of a member of this committee, I would respectfully suggest a single further practical step. It is that our pastors be invited to follow, so far as they can, some principle of Christian comity in acting upon applications for the celebration of the marriage of persons who could not be married under the rules of the church to which they belong, and therefore apply to our ministers for the service. Many complaints come to my knowledge that ministers in other communions find their own rules evaded by the readiness with which pastors in Congregational and other churches grant these applications. May it not be well for our own ministers to make it their general rule, to refuse to celebrate the marriage of such, not, it may be, on the ground of any inherent impropriety in the marriage itself, but as

a proper respect for the rules of another communion? I think this is worth consideration; both for its practical value and as an expression of Christian courtesy and fellowship towards those communions that are striving with us to maintain a high standard of domestic morality.

REPORT OF THE COMMITTEE ON CITY EVANGELIZATION.[1]

Part I. The Social Settlement Movement in Relation to City Evangelization.

REV. PROF. GRAHAM TAYLOR.

The appearance of little groups of more or less educated, socially cultivated, and resourceful people, living among and identifying themselves with the dense and destitute populations of the most unprivileged and repellant districts in all the great English and American cities, is one of the most significant "signs of change."

The changed external conditions, which in part account for the social settlement movement, are so familiar that it is unnecessary to add to their bare enumeration. Modern organization of industry, introduced by the factory system, has been rapidly shifting the population from rural to urban conditions of life. It has been attended also with steadily increasing class separations and congestions of the poorer and the richer. The less and the more privileged, cultivated, and powerful classes have become more and more distinct, forming even alien communities. Coincident with the relative industrial depression of increasing multitudes has been the rapid rise of their ideal of the standard of living. This is due to the prevalence both of the common-school education and the Christian estimate of the worth and sanctity of human life, individual and social. Popular discontent, antagonizing class consciousness, and the ceaseless struggle of organized labor for the betterment of industrial conditions attend the rise of the modern democratic spirit. Are they not indications, also, at once hopeful and perplexing, that Christianity has at last struck the earth under the feet of the common man, inspiring him with a higher ideal of

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his life and of a[living] and relationship] compatible therewith? The marvellous growth of social consciousness among the people at large and the general quickening of the social conscience are formulating and pressing the demand for a readjustment of all social institutions to the differing needs of life. These changes have brought a most trying transition both to the waning churches and to the waxing populations of these great residential districts of the industrial classes. Precariousness of livelihood, transient residence, overcrowding of the illy housed, breaking up of old habits and customs by immigration and strange environments, and the separation of the employing from the employed classes, have tended not only to loosen the ties of the people of these depleted churches, but also to lessen the personal interest of these churches in the people, as well as the efficiency of their administration to the hold-over or in-coming populations. Thus the problem of city evangelization has grown more complex and serious, the more the suburbs have drawn away people of ideal, initiative, or position in the churches from the ever needier city centres. With the withdrawal or non-residence of their leading workers the ordinary agencies of the churches have lost much of their hold upon the neighborhoods surrounding them. That element of personality which has ever been the medium of the transmission of the divine truth and power to men has been either so lacking, or so attenuated by distance or by merely transient contacts, that nothing can compensate for its loss. Nothing that money can supply in the form of buildings, attractions, and paid helpers suffices for what only Christian people may and should be to others. No rescue-mission, whatever its redemptive efficacy may be among the dislodged, transient, vicious, and criminal classes, is any substitute for a church, made, not with hands, but of loving lives, in ministering to a resident community of self-respecting, self-supporting working people, who are conspicuous by their absence from meetings under such auspices.

These changes in the external conditions of the unprivileged masses have not been without their counterpart in a *democratic tendency among the more favored and resourceful classes.* Personal motives impel more and more people belonging to the so-called "upper classes" to leave the surroundings and friends of their own class in order to share more fully the common life. Among such are many who, becoming conscious of the withheld completions of

their own lives daily file before their conscience the protest of their hearts against the partial and class life which they are living in isolation from the deeper sympathies and broader issues of the common people. Thirty years ago men of the educated, leisure class in England began to be moved by the democratic spirit of the age to pay in social and economic terms the debt they owed to the multitude for the immunities they enjoyed. To some their education and social culture became not only a public trust, but a personal indebtedness to the toiling life which gave them their leisure to learn. Others shared again with the Christ the impulse of the incarnation to let the "word become flesh" and *dwell among men* that they might behold "the glory of the only begotten of the Father, full of grace and truth." And so from university, cloister, cultured homes, and quiet churches, men and women, one after another, quietly took up their residence and made their homes where they seemed to be most needed. Gradually they drew around them, in the temporary or permanent service of the common life, those old or new-found friends whom they could enlist in resident or non-resident co-operation. Edward Denison and Arnold Toynbee, in 1867 and 1875, respectively, went out from the Oxford class-rooms of John Ruskin and Thomas Hill Green to the social desert of East London life to be the forerunners of the movement which they themselves hardly discerned. Following their example little groups have multiplied in the cities of England and America until they now number over one hundred college, university, or social settlements. They are by no means the first or the only ones who have thus responded to the appeal of the common life to the common faith. Motives and methods closely resembling those of the settlement movement have all along characterized the groups of forth-going spirits who have manned the stations of every foreign missionary field, the Home Missionary outposts, the heroic work for the abject, subject, and alien races of the American Missionary Association, and have constituted the little city-mission rear-guards on that "frontier in the rear," which is closing in upon our Christian citadels. Gratefully do we recognize the promptness and enterprise with which our Congregational fellowship has responded to the demand of the times upon the church to apply our common Christianity to the social conditions of the common life. "The bitter cry of outcast London" found that utterance to which English-speaking Christendom responded, through the missionaries of

our Congregational Union in the mother-land. The first congregations to bear the name and set the type of the "Institutional Church" belong to our connection. Sociological training of the ministry found lodgement in the theological curriculum through the progressive spirit of our own seminaries. Our fellowship was early and strongly represented among the social settlements by Mansfield House and Robert Browning Hall in London, Andover House (now the South End House) in Boston, and Chicago Commons.

The relation of social settlements to religion varies, of course, with the personnel of their residents. For it must be borne in mind that the settlement movement is by no means confined to professing Christians. There are settlements under the auspices of Jewish people, Ethical Culture societies, and avowed secularists, as well as of Roman Catholics, liberal churches and groups representing each of the larger evangelical bodies. The expression given to the distinctively religious sentiments of the residents is moreover necessarily modified by the constituency of the neighborhood surrounding a given settlement. One of the settlements most criticised for not attempting "distinctively religious work" is at the heart of a vast community, ninety per cent of whose people are either Jews or Roman Catholics of the most intolerant type. A settlement in such a locality must choose between the alternatives of leading its whole neighborhood as far as the people can be persuaded to go together, or of confining its effort to the ten per cent or less, who possibly could be led further. The latter effort may, in such situations, best be left to the churches, missions, and Sunday schools, with such personal co-operation as the settlement residents individually may be able to give. It is to be regretted that some settlements, chiefly on account of their neighbors' extreme sensitiveness to religious proselytism, have affirmed their own attitude to be so neutral that they have been discredited as being irreligious if not anti-religious. While recognizing the necessity for such caution, if the settlement is to become or remain a social centre for any entire neighborhood, we cannot but regard the attitude which may justly be so discredited as unworthy of the profounder motives which gave rise to the movement and of the essentially Christian idealism which its practical methods aim to realize. But, on the other side, by far the greater majority of settlements not only make no denial of having an avowed attitude toward religion, but publicly announce a funda-

mental religious basis, and in an increasing number of instances direct affiliation, either with churches of their neighborhood or with those under whose immediate auspices they work. Both in England and in this country the distinctively mission or church settlement is a recognized type of the movement. Indeed, some of the strongest city missionary centres, under denominational auspices in New York City, have within the past few years grown into settlements which bear the names of the churches supporting them.

In attempting to define the scope of social settlement work and its relation to other forms of city evangelization, a wise and tolerant discrimination must be exercised. It must be admitted at the outset that the settlements have never claimed or attempted to be substitutes for churches or missions. Where they have come to be identified with them, it has been only in cases in which the church has adopted the name and form of the settlement under which to do her own philanthropic or missionary work, separately or together. It must also be recognized that a settlement may legitimately have a very different and a distinct sphere from that of a church; a field which the church in many heterogeneous communities would find it simply impossible to occupy. That sphere is, in the well chosen language of a settlement worker, to be "a common neutral meeting ground, a special centre for the focus of the best existing impulses, where differing points of view can be known and mutually respected, where social values can be exchanged, where can be found the common denominator of the community, so to speak, and where, waiving differences of creed and condition, language and custom, philosophy and ideal, in the warmth of frankly recognized fraternity, a homogeneous American people can fuse and assimilate. It can even prepare the ground for the Christian propaganda of the church by establishing human relations, by encouraging neighborly feeling and affiliation, and by frankly avowing Christian faith and ideal; but the one thing it cannot do without losing the frank confidence of those of differing faith and sacrificing its own peculiar function as a neighborhood centre, is to attempt, or appear to attempt, anything savoring of divisive or proselyting propaganda. But there must be propaganda; . . . the rescue mission with all its faithfulness and zealous energy, only in rare cases can adequately organize the impulse of worship into orderly service and the spiritual fellowship of confessing disciples

into effective enterprise. This is the work of the church as such."

The distinct function of the settlement is also to be differentiated from that of the "institutional church," even where both are regarded as efforts for social evangelism. The institutional church endeavors more or less artificially to create and centralize a new set of surroundings for the new life, largely (though not entirely) *within its own walls or organization.* But the social settlement type of life and effort aims more directly to make the natural surroundings of life and molds of character consistent with and promotive of the divine standard, by permeating the common human relationships of an entire community with the highest ideals, strongest initiatives, most personally co-operative relationships, and helping them towards the best practical forms of expression.

We suggest, therefore, that the social settlement be regarded, (1) as in no way necessarily antagonistic to the churches even when disavowing any religious attitude or relationship; (2) much less as claiming to be substitutes for the church; (3) as a common centre where people of all faiths or no creed may consistently work together for social unification, civic betterment, industrial peace, and ethical progress; (4) as a legitimate form of the church's enterprise in which a local congregation or group of churches of one or more denominations may happily and effectively unite to minister the Christian ideal of life, individual and social, by incarnating its highest expression in the sacrificial life and service of a body of resident and non-resident representatives of the spirit of their fellowship.

We shall thus only be giving new form to the church's old sacrificial spirit of service which has found parallel expression in the lives of the primitive missionaries, in the revival of the Christian spirit among the early Franciscan "Brothers Minor" and their lay "Militia of Jesus Christ," and in the little colonies of foreign missionary households, which by their family life and social service among the peoples, as truly as by their direct propaganda, are taking possession of the kingdoms of this world for the kingdom of our Lord and His Christ.

In the story of "The Vicar's Daughter" there is the suggestion of a social settlement whose scope is broader than that of any movement now in existence. In Mr. Sheldon's book, "In His Steps," is the account of a similar movement. It is to be hoped that the

leaders in social settlement work are not disposed to rest content with their present methods or attainments.

A mysterious dispensation of Providence removed suddenly two consecrated workers who were planning to take up their abode in Boston in a so-called slum district and to live on neighborly terms with the other occupants of the tenement and the denizens of the neighborhood. No one has been raised up to take their place. When such a plan is put into practice opportunities can be availed of which at present are unavailable. Is it not true that in some respects there is still an impassable gulf between social settlement workers and the class whom they would reach? Are there not points of possible contact which the bishop and Dr. Bruce found, but which are yet undiscovered by the social settlement at the present time? These questions will bear the most careful consideration. It does seem as if the next move must be a radical one on the lines suggested.

Part II. Church Extension.

REV. H. A. STIMSON.

The single dominant feature of modern civilization, as everybody knows, is the city. Nearly one third of the entire population of the United States lives in cities, as against three per cent one hundred years ago. This movement is a rising tide. It is characteristic of Europe as of America. It is sure to be the one masterful fact of the twentieth century. The work it is doing in the cities may be regarded, therefore, the test work of any Christian denomination. If it succeeds there it will, in time, command the country; if it fails there it will, sooner or later, fail everywhere.

Congregationalism, which has been at the front of the century in its missionary and educational methods, has already its perfected method of city evangelization. It has passed out of the realm of experiment; it is a development and has a history. It has been adopted by other denominations as a model; we can to-day review it with pride, and press its importance with increasing confidence. For all this, the tale is not too long. In December, 1882, the new method of Christian work in cities was inaugurated by the incorporation of the Chicago City Missionary Society. Previous to that we had fought, bled, and died in the planting of

churches in our cities. We had fought among ourselves. Almost the only cause which produced a new city church was some form of dissension, among the members, or with the pastor, or in the choir. We had bled. The life was steadily running out of the denomination in the stream of our church members going from the country to the city, to be heard of no more. We had died. Some of our earliest and strongest city churches had already passed out of existence, and as a denomination we were accepting the apologetic declaration that the atmosphere of certain cities, at least, is not congenial to Congregationalism, if indeed Congregationalism is adapted to successful growth in any great city. The very year of which we are speaking, the pastor of one of the churches in the strongest group of Congregational churches in the land, said before his State Association that the history of Congregationalism in that community was marked by the death of as many churches as then existed within its limits! This inability to sustain our churches in the older cities was conspiring to produce barrenness elsewhere. Boston including its suburbs had organized but two new Congregational churches in ten years, Brooklyn three, Chicago one, and that a down-town mission, Detroit two, St. Louis three, Kansas City one, Omaha none, Des Moines none, Minneapolis four, St. Paul one, Cleveland three, Providence one, New Haven none and New York none. New York had seen two of its strongest churches die; its second largest was preparing to die; and the only other one of Congregational origin and name organized within thirty years was struggling hard to keep alive.

Up to that time City Missions, which for upwards of sixty years had stood for aggressive Christian work in the larger cities, meant only the conduct of missions and mission Sunday schools almost exclusively among the poor, coupled with varied and often extensive distribution of alms. It had no relation to the growing parts of the city, and did not contemplate the propagation of churches. After a contest extending over a number of years the New York City Mission and Tract Society had allowed some experimental independent church organizations in its missions, but the Congregationalists had taken no cognizance of the change.

With the organization of the Chicago City Missionary Society the new era dawned. Its charter stated its object. It is "to promote religion and morality in Chicago and vicinity by the employment of missionaries, the establishment and support of churches,

Sabbath schools, mission stations and chapels, for the preaching of the Gospel of Jesus Christ, and for the diffusion of evangelical knowledge."

In fact, it meant an aggressive Christianity, and a genuine Christian brotherhood, applied to its own home territory. The city problem had already begun to be recognized. The Home Missionary Society had begun to take cognizance of it. It had hitherto occupied itself with the prairie settlements and the forest hamlets. It had taught us that the future of the country depends upon early Christianizing the by-ways and hedges, and had nobly carried out its principles from the forests of Maine and the granite hills of New Hampshire to the prairies of Dakota and the arid plains of Arizona. Soon the annual meetings at Saratoga began to ring with eloquent pleas for the masses. The State Associations and local conferences took it up. Theories were thick. It is interesting to look back, and it is not long, to see how much eloquence was turned loose upon this theme. Everybody was eager to begin. "A million dollars a year" was called for for Home Missions. An emergency fund was started. But the million dollars did not come, and nobody knew just what to do.

Meanwhile the Chicago Society settled to its work. At the end of the first year it had explored fifteen fields, organized one new church, brought two more into Congregational fellowship, aided eleven other churches and seven missions, discovered twelve fields where work was needed, collected and used $14,000, and best of all, united all the Congregational churches in the city in an organized, enthusiastic, persistent purpose, to work together for the spread of the gospel of Christ and the planting of Christian institutions among their fellow-citizens of every name in the city.

For fifteen years history has been making fast. Similar societies now exist in many cities. Other denominations have modeled after them, and in not a few instances are already outdoing us, where greater wealth, or stronger churches, or more compact fellowship gives them an advantage. But we can measure the change already wrought by a reference to the Year-Book. Whatever be the originating cause, a new spirit is at work among us. The Chicago Society has organized in all fifty-five churches. During the same period Minneapolis organized eleven American Congregational churches, St. Paul nine, Omaha seven, Des Moines three, Kansas City five, St. Louis ten, Cleveland seven, Buffalo four,

Brooklyn five, New York five, Providence four, Springfield six, Worcester eight, Boston six.

What is the situation to-day?

First of all, Congregationalism has both a *right* to *exist*, and a *duty* to *perform*. We have got beyond apologizing for being alive; now the time has come for us to accept our full share of the common Christian burden. Christian union is the recognized ideal. Sectarianism is nowhere respectable. But in the providence of God the denominational feature of our Christianity is a fact. The Lord might have made a pure white light. He has seen fit to make it by the union of the prismatic colors. If the least of these is withdrawn or reduced from its true proportions the resultant light is less white. Christianity to-day is the sum of our denominational history. Each church can best bring in the day of the ideal purity and oneness by doing its part in living its own proper life. We have received our historic inheritance. We possess our own peculiar quantum of the common truth, and our own convictions rooted in the revelations of his will which God has made known to us. The only Christianity any of us can propagate is the Christianity he knows. The Christianity of to-day is denominational Christianity. It may not be ideally the best. It may not prove to be the Christianity of the future, but it is all we have. Here and there impatient souls have gone off to flock by themselves outside of every denomination, soon to find that they were simply instituting another division of Christianity. Union churches have been a universal failure. We are certainly Christian before we are Congregationalists, and we have no faith in a Congregationalism that is not catholic, but if we are in earnest to do our part in bringing in the kingdom of Christ in the world, the only really practical and efficient way open to us is to recognize our duty not as single churches and individual believers, but as a historic body of churches and believers competent to do, and rightly expected to do, collectively what we never can do, however large our interest or generous our impulse, separately.

Furthermore, we have now a practicable method. We know how the churches of a given city, large and small, can unite for the work at their doors. We see how the laymen, not here and there one of exceptional gifts or devotion, but any number of them, can be drawn into the work and can be counted upon for broad, generous, intelligent service in the common cause. We have a

method of investigation and co-operation which is entirely adequate to exert a pressure that will overcome, or set aside, the selfishness of any one church or minister who may be disposed to put obstacles in the way of starting a new church because it would trespass upon his parish, or because "he is competent to care for all Congregationalists." We have seen more than one city where this feeling had come to be almost a common characteristic, to the effectual blocking of all proper growth, become dominated with real missionary fervor which has drawn all the churches into an enthusiastic effort to keep the churches, if possible, abreast of the growth of the population. We have a system of union and co-operation that has proved itself so simple and efficient that no other is needed to enable us to care for the poorest of the poor, and, at the same time, to see that the newest section is not left without its church, while at the same time it provides for the various special wants of the foreigners massing among us, and brings to bear in guidance or support of any local church that may have passing need the combined wisdom and strength of all.

The charter of these new societies is everywhere substantially the same. It is as broad as our work and our necessities. Its ultimate aim is the establishing of churches. To this end it explores and investigates. It does not wait until it is sent for; it is put in charge of the Gospel and is a debtor to its own immediate "world," Greek or barbarian, bond or free. It inaugurates promptly the most suitable form of Christian enterprise, a Sunday school, a mission, a prayer-meeting, a preaching service, or a church organization. It selects a lot, builds a chapel, helps pay a debt, looks up a minister, carries a mortgage, takes titles, does anything and everything that will promote the main object. It "composes" not a few difficulties, and lifts up and revives many that are nigh to perishing — and this all as the common and united act of the churches of the vicinage, *i. e.*, of the sister churches of the Congregational fellowship. And in doing this a happy experience proves that the cause of Christ can be thus actively promoted without creating jealousies or interfering with the rights of other Christians. Indeed, the adoption of the same method by other denominations has made it possible to avoid friction, and work in harmony to the extent of constituting a great step forward in a true Christian union.

The day is fast passing when the Congregationalists of any

great city need lie down and cry for the Home Missionary Society to come and help them. It is but a few years since the President of the Home Missionary Society, at its annual meeting, strenuously urged that a hundred missionaries be sent at once into Chicago. To-day the National Society does not send one. The entire responsibility of the field is accepted by the churches on the ground, acting through their city missionary society and their State Home Missionary Society to which it is auxiliary. Where in exceptional cases the local churches for one cause or another are relatively weak, and, having accepted their responsibility and organized for their work, find themselves unable to do it as vigorously or as rapidly as it should be done, there the National Society may well be called upon for aid. The churches of the country cannot use their home missionary gifts more fruitfully than to press forward the work in strategic positions in our great cities to assured strength, as the Presbyterians, the Methodists, and the Baptists are doing. The tides do not wait. It is but a few years since New York had one church for every two thousand of its population. Now, even with the inclusion of Brooklyn and all the well-to-do suburbs, it has but one church for four thousand inhabitants; and the condition of Congregationalism on Manhattan Island is known to all. Twenty years ago we had three strong churches; to-day we have two.

Is there any reason why the National or the State Home Missionary Society should be charged with the responsibility of the work in any city where there are strong Congregational churches; any reason why it should be waited for in San Francisco, or Milwaukee, or Minneapolis, or St. Louis, or New Haven, or Boston, or New York, any more than in Chicago or in Cleveland? In a certain large city where Congregationalism had stood still for a generation a meeting was called in a strong church to present the duty of undertaking work in a growing section of the city which by common consent of the denomination was to be left to be inaugurated by that church. A large company was assembled only to hear it decisively announced that as a new carpet was needed for the lecture room it was not wise to undertake any outside work. Would it be well, all things considered, to have the Home Missionary Society take it up in that particular case?

Everywhere we are emphasizing the fundamental principle of our polity, — individual responsibility. The Home Missionary

Society has successfully crowded it upon the dependent States until, one by one, they have proved themselves able to support their home work, and, ere long, to contribute something to the general work. Now we are applying the same principle to the strong churches in the cities. In the years gone by, the great city churches have with few exceptions taken little interest in the planting of churches in their own town, and not infrequently have persistently opposed it. They have wanted only their missions. When small churches have timidly come into being in the growing suburbs and ventured to ask aid, the strength of their appeal has been in their being remote and among a different class of people. When such a church has won success, how often it is seen repeating the original sentiment, content to live in its own selfish isolation; two denominational icebergs where before there was one. A new spirit is widely recognized. What is needed to-day is simply a universal adoption of the simple system of local union for vigorous church extension, and a generous adoption of the duty of true brotherhood.

A crisis seems to have come in the development of American life. New and strange responsibilities are crowded upon the nation, whether we are ready to accept them or not. Meanwhile, municipal life and municipal administration have become chief and most potential, and we seem least competent to deal with them. They are the *crux* of our civilization. In the good providence of God, just at this time when the need is greatest, and Christianity is meeting its severest strain, new methods of doing our work are found ready to our hand, and the folly and sin of selfish isolation are giving way to the new experience of the joy and strength of generous helpfulness and a true and thoughtful and considerate brotherhood. The strong are beginning to look, not upon their own things, but upon the things of others, and to help the weak. The command of Christ is coming to be recognized, not to love the world, but to love one another, and the New Testament test of true discipleship is beginning once more to be applied, "We know that we have passed from death unto life because we love," not sinners, but the "brethren." We are reading again that the heathen exclaimed not, "Behold how these Christians love us," but "Behold how they love one another!" The heathen wanted to become Christians that they might feel the same love. The crucible heat that is to melt the obstinate metals of a wicked and gain-

saying world is this: Christian love for one another become so generous and so intense that it not only beareth all things, endureth all things and thinketh no evil, but it never faileth, even when it finds itself called upon to give up not its money only, but the flower of its membership, if need be, to establish a weaker church, even to the extent of having to say, "It must increase and I must decrease." If the old and more selfish method has so often proved suicidal, can we not believe that, whatever may be the lot of our denomination among the churches of the future, the richest blessing of the Lord will rest upon his servants who would give themselves utterly and at any sacrifice to Christ and to his cause, and, whatever their individual experience, are bound to love one another as he has loved them?

Part III. By Rev. John C. Collins.

There are three classes of adults which the work of city evangelization should provide for. The first may be called the outcast, criminal, or submerged class. Jerry McCauley would call them the "bums." The second class is large and important. It is made up of the middle classes, the working people, so-called, — the masses. The third class consists of the cultured, intellectual, and more well-to-do, — the higher class, as it is sometimes, justly or unjustly, called.

Of these classes, the submerged class is the fewest in number and the least important. In our cities, as a rule, they have all, or nearly all, heard the gospel. They have drifted, many of them, from churches and Sunday schools, and often from a more or less careful religious training. But notwithstanding these opportunities, they are are our fellow men and cannot be overlooked in any comprehensive scheme of city evangelization. The chief work, in my opinion, lies among the great middle classes, who comprise the second class referred to. They are self-respecting and self-supporting. Removing from community to community in search of employment, church connections are frequently severed, which are often never renewed. If sought after in their new homes, it is frequently by such crude, unsatisfactory methods as to antagonize and emphasize the separation. They ought to be made the bone and sinew of Protestant Christianity, and especially as fostered by Congregationalism. As to the third class, while more

of their number, comparatively speaking, may be for various reasons in connection, either nominally or actually, with a church, it is a question how many really have the spirit of Christ. They are fully as important as any other class, and possibly more so, on account of culture, special ability, and influence through wealth and in other ways; any evangelization work that would reach all of God's people would not be complete which did not take the Gospel to every man and woman of their number, as simply and effectively as if they were the most despised and neglected among men.

I am well aware that these class distinctions are offensive to some. I do not like them myself. But notice that these class distinctions are made chiefly to examine, to study the subject. Naturally every Protestant Christian rebels against the thought that the gospel and the methods of propagating it are not for rich and poor, high and low, alike, all gathered together in the one fold. The Roman Catholic system, its churches crowded with all these classes, is an encouragement in this belief. Nevertheless, it is true that there is wood, hay, stubble, gold, silver, and precious gems in the building, and we must take into account, in propagating Protestant Christianity, that all men are not alike in tastes, intellectual or otherwise, and that there is such a thing as being all things to all men, so that by any means we may win some. Surely an intellectual appeal alone will not win and hold and build up the criminal outcast. His physical condition, previous manner of life, his degradation, his lack of will-power, and like conditions, must be taken into consideration.

Briefly, in respect to these classes, I wish to say that they must all be won and built up in righteousness by the preaching of the Gospel of the crucified and risen Jesus. But how can we preach the Gospel if they will not hear? It is quite out of the question to think that you can mingle the respectable working class with the tramp and outcast element, each being in anunconverted state, in any sustained, prolonged, evangalization effort. In certain stages of evangelization work the agencies or means adopted must be suited to each of these classes. I am well aware that all these classes mingle in large degree in revival meetings, such as conducted by Mr. Moody and other well-known evangelists. But it is only temporary. Possibly such services, in a certain way, might be continued indefinitely and the fruits transferred regularly, from

time to time, to the various churches; but, to my knowledge, there has never been any such effort made. It seems to me essential that the agencies to reach these various classes should be each of its own kind, — the means adapted to the circumstances and conditions of each class. But, first of all, such means ought to be an essential part of the church in its work as an organization. I know it is thought by some that the submerged classes in large degree, and the working classes particularly, are so antagonized to the church that we must use a hall or opera house and carefully cloak the agency of the church, if we expect to reach them. But an experience of nearly twenty-five years in city evangelization work has led me to believe otherwise. It is theory, and has no foundation in fact whatever. The hand of the church should be in every city evangelization movement, openly and without the least concealment. Of course, the organized church is back of every such movement, — for who do this work but church members? and whose money is it which pays the bills, salary, hall rent, and whatever else of expense there may be, except it is the money of church members? and who fosters the spirit of giving and self-sacrifice, if it be not the agencies of the regularly organized and established church, preaching, prayer-meeting services, and other obvious ways? Let the church, then, be at the front, and, further, let it be a denominational church. Here is another fallacy, of which through many years of my life I have been too easy a victim, that the working classes, especially, are so filled with a desire for Christian unity, whatever that may be, that he who comes as an Episcopalian, Baptist, Presbyterian, or Congregationalist, if not denied a hearing, can only obtain it under the greatest difficulty. I admit that there is some force in the feeling that it should be simply a work for Christ, that we are not winning the people to a denomination, but to Him; but it is an error which the theorist will very easily fall into, that therefore we must gather together individuals of various denominations and unite them into one agency in order to have an effective and successful city evangelization society. There is danger, too, that the denominations, each with its distinct organization, and struggling to excel and get greatness for itself, will antagonize each other and engender a spirit of bitterness, and this coming in is a fatal barrier to doing the best work, or any really good work. There is no need of this, however. The fact is, bearing in mind that we must preach the Gospel and that

the Gospel will be preached, and by tactful, earnest, consecrated servants of Jesus, the people will soon come to see only this Gospel and these workers. It will not concern them one jot or one tittle whether they or the workers and organization be connected with some denominational church or not, but it will matter to the worker whether he be connected with a donominational church or not. What is everybody's business is nobody's business, and the little Christian work in a small neglected area of a great city will have more funds, and the workers' hands will be better held up and be more given wholly to the actual work, if he be connected with a church — many times more so — than if such workers tried to cover half a city in their efforts and depended for co-operation upon people of all denominations. I know, of course, that in union efforts there have often been splendid results. There always must be results if the worker is a man of God and only a few of those who stand back of him are like him; but I fully believe that one source of the weakness of the church to-day, or of such weakness that may exist, is due to these facts: That, first, the church is not put at the front; and, second, that in the doing of city evangelization work so much has been attempted by irresponsible, all-sorts-of people, without definite connection with the church. I do not wish in any way to lessen the importance of individual effort, and far be it from me to seek to put an ecclesiastical or any other sort of yoke upon any of God's servants. But if I seek to win men in any definite, systematic way, why should it be necessary to close the door of the church — the organized body of followers of Jesus — behind me when I go out to do such work? Is not this what the church was organized, in large part, for? And if such a state of things exists in any large degree, is there not something the matter with the church, and if not, will there not be soon? There can be no doubt about this. But if the worker wishes to work individually, open the doors for him, and what better church is there than the Congregational Church, in which the minister, strictly speaking, is but the chairman of a committee, and all members are equal in rights and privileges? Why should the free church worker, so to speak, not feel more that he is a part of the church in his efforts? And why should not all members pray with him and for him, even though they may not feel led to work in his way, bearing and forbearing with his crudities, and possibly abrupt ways, knowing that zeal begets knowledge? And thus the church,

being able to distinguish between the zealous man of God, led by the spirit to serve in his way, and the one who is quite unbalanced, will work in unusual and free ways, and not put its yoke upon the worker who, coming out from the church, will be in a certain sense its representative, and not cut himself wholly loose, and retain but a nominal membership, which example may be followed by others in large numbers; alas, that has been and is the case too often. This, however, only refers to one I may term a free worker, or who may be called a free church worker.

Then again, I may differ from many when I say that the church building can be used to reach all of these classes referred to, even in preaching the Gospel, precisely as well as the hall or opera house or unused beer garden. I believe that a meeting of the very worst and lowest classes could be carried on as effectively, as far as they are concerned, in an ordinary church auditorium, almost from the very start, as if it were in a beer garden.

These statements will give some inkling of some agencies that I would suggest in city evangelization work. In the first place, I would make it denominational. I might possibly, for some reason and in some place, have something to do with a union city mission or city evangelization effort, but the circumstances would have to be somewhat unusual. If I were to go through my city evangelization work again, it would be in connection with a denominational effort, and while it would not make very much difference what denomination it was, — that is, while I believe that good work could be done under any of the evangelical denominations, — I would prefer to serve under the Congregational Church. It is a church whose members have wide sympathies. It is not surpassed in culture or intelligence by any other denomination. It gives largely of its means with less thought whether the money is to be used for its particular denomination. Perhaps it has given too largely this way for its own good — that is, for the world's good, for the good of the kingdom of Christ. It is less hampered by restrictions, and gives a larger liberty of thought and action.

For these and other good reasons, I believe the Congregational denomination is peculiarly adapted to do the mighty work of city evangelization among the millions in the United States who are practically as far away from the gospel of Jesus Christ as if they were heathen, buried in the heart of Africa.

Now, as to the definite agency, I would suggest: In every city why should there not be a Congregational city evangelization union, comprised of pastors, *ex-officio*, accredited delegates from every Congregational church, with other members added from time to time from the general membership of the churches? Let such a society consist not of the men who are, as we say, the shrewdest business men, and who are sure always to do things by the twice-two-are-four rule of business; but men who are, first of all, Christian men and who are out and out for Christ, — not men who are cranky or ill-balanced, but men who are willing to bear all things for the salvation of men; men in whose inherent goodness and Christian life those who know them have confidence, — not men who were always praised, for a Christian man has often so to cut against the world and to stand up against its inroads that it may be true of him that he has not the woe attached to him of having all men speak well of him. It would be no difficult matter to get men of power and full of the Holy Ghost to be the leaders and members in such an evangelization society; otherwise it would be of little or no avail. Then let such a city evangelization union establish a Congregational room or house in its city. It should be a place where the members and an executive committee, most carefully chosen from this carefully chosen membership, could meet from time to time, and where they could see eye to eye; and unless the members of the executive committee could see eye to eye no work should be undertaken. Suppose we say that seven men constitute an executive and managing committee, who meet weekly. If they are the best chosen men let them consider carefully the various plans of work which are set before them, and unless every man on such a committee could see that it was the right work to do, let it not be undertaken. Perhaps this may be extreme, but I know that it is a method that has been carried on with great success in certain great business enterprises that have produced wonderful results, and is already being used in at least one great denominational city evangelization organization. When it may be certain that there would be enough to do that the seven men could see eye to eye about, that they could use all the means that could be gathered, and when the seven could unite, certainly they would have means at their disposal to carry through the work agreed upon. Very little regard should be given in the selection of the

committee to the fact that one man belonged to one church and another man to another. If they were true Christian men, the interests of every church would be taken care of. But if the best men could be obtained and the different churches taken into consideration in such a selection, this might be borne in mind. I doubt if I would make a pastor a member of such an executive committee. They could be advised with constantly, and the relief that would be given them from arduous duty, and time for other important study and the like, would be important considerations in not having them on the committee. The pastors should be kept constantly informed and their advice constantly sought for, and in every way they should be closely identified with the practical workings of the organization ; but the one supreme thought should be not to conciliate or please individuals or a distinguished man or group of men, but first of all to please Christ and win the multitude to him.

Now as to the agencies recommended for such an organization. The centre for meetings and gatherings of the people in evangelization effort ought to be the church building, — never a hall or an opera house except under the most unusual circumstances. Get the people into the habit of coming to the church building. Habit is a power and mighty force. After they have come a number of times for the special meetings, they will soon be found in the regular meetings. Let there be special efforts made to reach the submerged class. Use the lecture room of the church. Quietly circulate cards of invitation, putting them into every saloon and into the hands of every man who bears the impress of belonging to the particular class sought for. Get some leading, attractive speaker, whose style and way of putting things it is known will be such as will touch their hearts, open them, and make an entrance for the truth. Beware how such notices are spread through the public papers, for then comes the danger of patronizing, and exalting members of the organization as of another flesh than those sought after. Such an impression will defeat the ends sought for every time. Then there should be prayer-meetings in neighborhoods, — practically the church in the home, — and as soon as possible, after several have been won to Christ, a small, self-supporting church should be organized. Nothing is more fatal than that immediately a minister must be

placed over the small group, with three quarters of his salary paid by a society or individuals who are not identified with it. It pauperizes them, spiritually speaking, from the beginning. Why can there not be found among their own membership one or more with gifts to make brief addresses; others, perhaps, from the city evangelization society, who might teach and lead them along in the matter of organization, how to raise their funds and do the business connected with it, but using almost entirely their own membership? In this way we would soon have churches of self-respecting and self-supporting working classes in neighborhoods where a carefully-selected committee of a city evangelization society would feel was most advantageous. I know there are difficulties about locating such a church. It might happen that a church in the immediate vicinity would feel that such a church was too near, but if this near-by church had been properly aided and wisely shown how to win these people, there would be less call for such an organization, and such aid ought to be extended, and ought to be given most carefully, as far as possible in connection with the regular meetings of the church. There is an almost unlimited field for such a city evangelization society, and never holding, except under most rare circumstances, religious services except in the church building. At the city evangelization Congregational house should be found the very best books on ways and means of city evangelization. There should be frequent addresses and discussions by the members of the organization and guests, in which the speakers ought to be the best qualified men and women on city evangelization work in the world; and much money should be expended, if need be, in order that definite knowledge might be given to the members, and power gained for their work which comes from knowledge and not from theory.

I could almost indefinitely add to the lines of work which such an organization might, and perhaps should, take up. I may suggest, however, but a few. There might be a religious census taken every two or three years, in which, without question, a large number would be found who had moved into the city, bringing with them letters from their churches, and who, for one reason or another, had not become identified with any church. Children would be found out of Sunday school, and many of them could be connected, directly and definitely, with a Sunday school. Many

of the churches of the well-to-do classes could be built up in this way, and their Sunday schools doubled and quadrupled in numbers. Possibly a little annex school, for a while, for the most neglected children, might be held in some part of the church building until it was wise to pass them on into the regular Sunday school. Students from theological seminaries could be utilized during the summer vacation for such census, and for various phases of work undertaken from time to time. The relief work should be considered and handled with the greatest care, but no definite and direct relief work of any kind should be carried on, in my opinion, by the organization.

Back of such a society, if effective work were to be done throughout the whole country, ought to be a national Congregational city evangelization society — and why not? Possibly a committee from one of the existing societies would be preferred and might be as effective, but I am not afraid of new societies. Such a society need not have a large or complicated organization. Its secretaries, in the different divisions into which the country might be divided, with one general secretary over all, could organize such a national Congregational city evangelization society, and could aid and help in many obvious ways in such societies, when once organized.

No study of city evangelization work would be complete which did not take into consideration the work among the children, the young men and young women. The work among the children has been incidentally referred to, and should have an important and chief place in every city evangelization effort. What an encouraging field for work this of the children would be for the young people of the church and for the young men of the seminaries! How it would draw out their sympathies and build them up! General Sherman said, "One learns war by going to war"; and the great educator Frœbel said that one must learn to do by doing. Many a young person in the church — and older one as well — has lost all faith and become powerless and dead for lack of some suitable work to do. The young person of either sex, from sixteen years upward, can easily, from time to time, bring in three or four children from the non-church-going children, and will feel free and at home in teaching them, and in this way, and by visiting in their homes during the week and having them at their homes from time to time, as well as in other ways suggested by the time and occasion,

their sympathies would go out, and while occupied themselves in building up these young lives in righteousness, unconsciously they, too, would be built up. They would get power instead of losing power, and they would learn to do because they were doing. In time the church would find them active and valuable workers in many lines of work, for which they had obtained strength through this lighter and easier effort. Young men from the theological seminaries, who some have thought ought to do more in city evangelization work while at their studies, could in their vacation search out such children and use the lecture room of the church, often closed during the summer months, for teaching, and oftentimes have them trained ready to pass over into the regular Sunday school when it opens in the fall. Give the candidate for the ministry no less study and intellectual work during the seminary months. Let not such work be abated one jot or tittle, but open wider doors for work among the masses during their vacation, when they can give their whole mind to it. Increase, if you please, the preparatory course for the ministry from three years to four, adding from three to four months each summer of hand-to-hand work among the masses in connection with the best trained and most systematic workers, and soon we would see a ministry in the Congregational Church that would reach the masses. As to the young men and young women, why not use the church lecture room, often closed during the week, for girls' clubs? You say that the Roman Catholic and Jewish girls will not attend. Certainly they will, many of them. But why should we train young women of Protestant tendencies in places outside of the church, and aid in this way to shut the door of the church against them because here and there is one who is a Roman Catholic or a Jew? Such might visit the church and yet without effort to proselyte them. Lectures and addresses could be carried on in the same way in young men's clubs, taking up practical topics, with social opportunities among themselves, — a supper occasionally, plenty of music and light and life. Thousands of young men and boys could be reached and trained, using the unoccupied space in church buildings. Much of my experience has been among boys and young men, and beyond a question, in my opinion, a mighty work could be done among them in this way.

It may be intimated that in this work I have dwelt too much on

efforts for the first and second classes. Possibly, it may be thought that these efforts, as outlined, may be chiefly for the first class, but this is by no means true. The suggestions which have been made would cover work much more largely among the second class, which is the great class to be reached, — the working class. As to the third class, with such a spirit of practical Christianity in the church and throughout the city, they could not fail to be reached and to be built up. The Gospel will always draw, and with the hearts of preacher and people beating with love towards the lost, and for the Saviour of mankind, the need of the Gospel and the craving for human sympathy and fellowship, which is as potent in the hearts of the rich and cultured as in those of the so-called less favored of men, would surely be a great force in winning the third class, and certain with special gifts among this class would undoubtedly do a great personal work.

One other object remains to be touched upon; namely, that of free pews. Should the pews be free? Yes, if so desired. I do not believe that the question of free or rented pews is one of any great moment. If a man has a seat which he has paid a small sum for from week to week, and if he amounts to anything as a Christian man he can pay something for a seat from week to week, the pew will be more likely to be filled. But however that may be, every member, from the oldest to the youngest in the church, ought to contribute something for its support. That this may be done, the envelope system or some other weekly contribution scheme ought to be thoroughly attended to. Such service on the part of members would be as effective for the advancement of the cause of Christ as conducting the prayer-meeting, and it should be so understood. People should be trained to give, and others trained to make them give, and the power that there is in consecrated money would be felt in the winning of a multitude of souls.

There is power in knowledge and system. In every city there are thousands who have not the Gospel. Surely we have a responsibility for them. Surely, if this republic is to be permanent, and the organized body of Christians known as the Church is to continue and fitly represent Christ, we must go out after these unsaved multitudes. Almost in outline I have given of my experience. Many of the suggestions are, as indicated, from experience, and

almost every one is quite the opposite of the one I held nearly twenty-five years ago when I first began city evangelization work. I have simply been forced, by hand-to-hand work, to change my views. My experience may not have been that of others, and doubtless even longer service may lead to slight or essential change in some opinions; but I am confident that in these suggestions there is such an amount of truth as to afford some basis for practical study and actual effort on the part of the Congregational churches of our land to win the millions who live in such environment that they could be and should be reached by the propagation of the Christian religion under Congregational auspices.

REPORT OF COMMITTEE ON THE JOHN ROBINSON MEMORIAL CHURCH.[1]

REV. CHARLES RAY PALMER.

The committee appointed by the National Council of 1892, and continued by the National Council of 1895, to co-operate with our English brethren in the matter of the John Robinson Memorial Church at Gainsborough, respectfully reports as follows: —

Pursuant to the plan reported by your committee at the last meeting of the National Council, on Monday, the 29th of June, 1896, the corner stone of the proposed Memorial Church was laid with befitting ceremonies by His Excellency, the ambassador of the United States, in the presence of an assembly of nearly five thousand people. The day was most propitious, the arrangements were ample, and the occasion was a memorable one. Among those present were the Lord Lieutenant of the county, Earl Brownlow; the Lord of the Manor, Sir Hickman Bacon; representatives of the Urban District Council; several members of Parliament; representatives of the Congregational Union of England and Wales, and the National Council of the Congregational Churches of the United States; of the Congregational Chapel Building Society, and of the Congregational Unions of several counties; delegates from many prominent English churches, and a goodly

[1] Page 17.

number of "American Pilgrims." The governor of the state of Massachusetts had appointed officially to represent him, the Hon. George F. Hoar, U. S. Senator, but he was unfortunately prevented from arriving in season.

The oration of Mr. Bayard was most sympathetic and impressive and was heard by the assemblage with the utmost satisfaction.

The corner stone bears the following inscription : —

TO THE GLORY OF GOD.

This stone, to the Memory of JOHN ROBINSON, Pastor and Exile, was laid by the Hon. T. F. Bayard, Ambassador to England, of the United States of America, June 29, 1896.

Appropriate religious services were held on Sunday, the day previous, in which Rev. Dr. William A. Robinson, of Middletown, N. Y., a descendant of the Pilgrim pastor, was the preacher, and public meetings were held on the evening subsequent, and the interest manifested in the whole affair was said to be unparalleled in the history of the town.

The building of the edifice thus brilliantly inaugurated was pushed to a successful completion, and on Wednesday, June 9, 1897, it was opened and set apart for its sacred uses. Interest was added to this occasion by the reading of a letter from President McKinley, expressive of his deep interest in the services incident to the dedication of a Memorial Church, commemorative of John Robinson. The opening sermon was preached by the Rev. C. A. Berry, D. D., the Chairman of the Congregational Union of England and Wales. Special dedicatory services were continued on successive Sundays until the end of the summer, when on the 29th of August the series was concluded by the chairman of your committee. On this Sunday the commodious and attractive house was twice filled with most interesting and attentive audiences, promising very much for the usefulness of the enterprise. The preacher will not forget the inspiring singing in these services, or the cordial welcome extended to the representative of the American churches at a public reception the following evening, when a most grateful appreciation of the sympathy and aid of those churches was abundantly expressed. The John Robinson Memorial Church is a noble monument, standing upon an admirable site, and in the midst of a field for religious activity in which it is

much needed and extremely welcome. Its constituency is numerous and intelligent, and, while not rich in this world's goods, shows a most commendable spirit of self-sacrifice and devotion to the Master's work. It seemed to your committee the best possible monument to commemorate in the town of his birth the saintly spirit and far-reaching influence of the honored pastor of the Pilgrim Church. It is withal a substantial edifice that for hundreds of years to come should perpetuate the pious purpose of its founders and builders.

The site and the edifice cost something more than seven thousand pounds, or thirty-five thousand dollars. It is in no way ostentatious or extravagant, and is much better than we in this country could get for that amount of money. Taking into connection this memorial to Robinson in Gainsborough, and the beautiful Memorial Tablet over his grave in Leyden, it can no longer be made a reproach of the Congregational churches of England and of the United States that they are unmindful of the great and good man to whom they owe so much. They have demonstrated their reverence for his memory and their jealousy for his fame.

And, now, brethren, there is an aspect of this most commendable act of piety, which your committee must not pass over, of not a little importance. This commemorative building while completed and occupied, is not yet paid for. It cannot be denied that our English brethren were encouraged to believe, in entering upon the task of erecting it, that they were to have the help of the American churches in meeting the expense. The spontaneous action of the Council of 1892 in raising nearly eight hundred dollars in a session, to be added to the balance of the Leyden Memorial Fund, and made the nucleus of a generous contribution from the churches at large, gave that encouragement. We cannot for a moment doubt that but for the financial crisis precipitated in the winter of 1892–93, the expected contribution would have been made. Ourselves contributed in the anticipation it would be made. But as we are all aware, the effort to raise it was effectually stopped, or to say the least, postponed.

Was it abandoned forever? Substantially this question was raised by the trustees of the building fund when your committee met with them in London some seventeen months ago. Opening

to us in a lucid statement the expense which they incurred, and the debt which had resulted, they asked if our churches proposed to do any more. They modestly inquired if we could not give say a thousand pounds, or five thousand dollars, toward the extinguishing of the debt. Your committee's representative said he had no authority to pledge anybody but himself, and that his personal opinion was that the amount named was the least the American churches should be content to do. And with that our brethren were for the time content.

If we should raise this amount, in addition to what we have already given, our part in building the John Robinson Memorial Church would be about one dollar in every six of the cost. Is that an excessive estimate of our share? Is it not a very low estimate of the just share of five thousand American churches in an enterprise appealing so strongly to their patriotic and religious sympathies? Our ambassador to England and our honored President have taken pleasure in showing their appreciation of our work. Can it be possible that ourselves have ceased to feel an interest in it? Were your committee able to do so much, they would rather themselves pay the amount asked than make the record that what we encouraged our English brethren to do we went back from them in the doing. Believing in our hearts that you share this feeling, we are constrained to ask you what measures shall be taken to raise the amount needed to forestall this record forever, and we earnestly recommend that this question be seriously considered by this Council. Our kinsmen beyond the sea have been gladdening our hearts and strengthening our hands by their most fraternal sympathy during the last few months. They received our representative in their May assembly with magnificent enthusiasm, as we are prepared to receive their honored representative to-night. Certainly we all desire to spare no effort to express to them our abiding friendship and our joy in working with them in every wise measure of Christian loyalty and of piety inviting combined effort. Surely we shall be the last to become unconscious of the ennobling and ever-strengthening sentiments which knit our hearts into union with bands that are firmer than steel.

All of which is respectfully submitted.

REPORT OF THE COMMITTEE ON CREDENTIALS.[1]

The Committee on Credentials begs leave to report upon the case of the delegations from the Congregational Association of Alabama and from the General Congregational Convention of Alabama, each of which claims to be the state organization. It is the only case of the sort which has been laid before the committee. A brief summary of the principal facts in the case will facilitate its comprehension.

The Association dates from 1876, the Convention from 1892. Of the one hundred and five Congregational Churches in Alabama the Association includes twenty, of these two are composed of white people, of Welsh blood; several others include both white and colored members, the whites, however, belonging to the families of the officers in our educational institutions and not representing the ordinary white population. The remaining churches are composed entirely of colored people.

All the churches which belong to the Convention are white. Originally they were Congregational Methodists. They came into our fellowship about eight years ago. In 1892 they organized themselves into the Convention.

Efforts to unite the Association and the Convention in one body, representing the state, thus far have failed. At the outset, the Association suggested to the new churches that they join it, but they did not heed the suggestion. In 1892 the churches now composing the Convention proposed to the Association the organization of a new state body, to be composed of delegates from the various local bodies and from the State Association, thus putting the Association upon the same footing as that of each local body, or district conference. In response, the Association invited the former churches, those of the Convention, to unite with it. Neither body accepted the invitation of the other. In 1893 the Association repeated its invitation, with the same result.

In 1894 the Convention proposed to the Association a union of all their churches on the basis of the representation from district conferences. The Association assented, if two thirds of its churches

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should ratify the arrangement. This ratification was not secured and matters remained as before.

In 1895 the Association made a two-fold proposition to the Convention. It invited the churches of the Convention to join it as it was. It also proposed the disbandment of both bodies and their union in a new body to be composed of pastors and delegates from the individual churches. Both proposals were rejected by the Convention.

Since then each side now and then has invited the other to join it, but no progress towards union has resulted.

The Association was recognized as the state organization by the National Councils of 1880, 1883, 1886, 1889 and 1892. Before 1892 no question existed in regard to it. It was the only Congregational state organization in Alabama. In 1892 each body sent a delegation to the National Council and preferred its claim for recognition. The Council seated the delegation of the Association. In 1895 the delegation of the Association was unable to be present. A delegate from the Convention was in attendance and the Council voted to "give present recognition to the General Convention — pending future action" upon the Council's recommendation "that negotiations for union with the churches of the Association be resumed" by the Convention.

So much for the history of the matter and for the action of the National Council concerning it.

The situation as it exists to-day may be stated as follows: —

The appeal of the Association to be recognized as the representative Congregational body of the State of Alabama rests upon these claims made by the delegates. It was first in the field. For fifteen years it was conceded to be the only such body. It has performed the service of such a body consistently and regularly. It has done nothing deserving the forfeiture of its rights as such a body. It was only in the absence of its delegation that the National Council of 1895 admitted the delegate of the Convention, and this recognition of the Convention was distinctly declared to be merely temporary and provisional.

The appeal which the Convention, in its turn, makes for recognition rests upon these claims: It represents not only a large majority, but actually about four fifths of the Congregational churches of Alabama. For the National Council to reject its delegate and seat that of a small majority, would be unwise and un-

fair. Moreover, the National Council of 1895 seated its delegate provisionally, and the provisions then stipulated the Convention has endeavored to carry out in action. It is desirous of so doing now, and stands ready to-day to welcome the Association into union with itself. Furthermore, to reject its appeal would involve hindrances to the future union of Christians of other names with ourselves which might be grave.

Two matters of apparent significance should be noticed here. One is the fact that the Association has sent two delegates to this Council. On the footing of a district conference the Association would be entitled to two delegates. As a State body it is entitled to send but one. By sending two it has placed itself upon the footing of a district conference instead of upon that of a State organization. Your committee, however, is convinced that this error was committed through inadvertence and should not be allowed to affect the settlement of the main question. The delegation of the Association is entirely willing to limit itself to a single member.

The other matter is the alleged fact that the main issue already has been considered and settled by the National Council in the similar case of the Congregationalists of Georgia. But inasmuch as it appears from the records that in Georgia the churches corresponding to those in the Alabama Association voluntarily agreed to join, as a district Association, those corresponding to the churches in the Alabama Convention, the alleged parallel does not seem to us to exist.

Three courses of action are open in this difficult matter.

1. The Council may admit the delegation of one of these two rival bodies, rejecting that of the other. But your committee, after the most conscientious study of the case, feels itself unable to determine which delegation has the better claim for admission upon the whole, and declines to recommend this course.

2. The Council may admit both delegations, allowing to each half a vote. This action, however, would leave the difficulty just where we found it. No advance towards a solution of it would be made. It doubtless would embarrass the next National Council as it is embarrassing this one. Two equally representative and authoritative state bodies should not be recognized by the Council in the same state.

3. The Council may reject claims of each delegation. This is

the third time that the Alabama churches have brought their differences to be settled by the National Council. Upon each former occasion they were reminded that it is their privilege and duty to harmonize their own differences. But they seem to have made no progress towards harmony, nor is there any reason to suppose that the admission of either delegation, or of both delegations, by this Council would have any other result than to continue the present unsatisfactory condition of affairs. It is time for the National Council to be relieved of the necessity of giving attention to the subject with no results.

Inasmuch as the right of each district Conference in Alabama, containing six churches, to be represented by its delegate, is fully recognized and is not involved in the present issue, your committee therefore recommends that neither of these organizations be recognized as now being the state body, and that the Congregational churches of Alabama be advised to unite in a single state body on the basis of representation of each church by pastor and delegate, according to the usage now generally prevalent in our churches throughout the country.

Your committee also recommends that, pending further adjustment of those mutual relations, the matter of reports of the churches to the Year-Book remain upon the same basis as during the last three years, and that, in view of the high personal worth of the brethren who have been sent here as the delegations of the Association and Convention, respectively, and in recognition of the honorable service which they have rendered to Congregationalism in Alabama, they be invited by this Council to sit with it as honorary members.

All of which is respectfully submitted.

Morton Dexter.
James Tompkins.
A. W. Hazen.
Arthur H. Wellman.
H. P. DeForest.
Frank T. Bayley.
Henry A. Hazen.

REPORT ON DENOMINATIONAL COMITY.[1]

Your committee understands that its function is to promote friendly relations with all other branches of the Christian church. In the discharge of that duty we wish gratefully to recognize the marked progress made during the past three years toward a closer fellowship and a better mutual understanding throughout the Church universal. This progress has been especially indicated in three ways.

(1.) It has been shown by interdenominational organizations having for their object the relief of many small communities whose religious life has been greatly impeded by the useless multiplication of feeble churches. The Interdenominational Commission of Maine, with which Rev. Wm. D. Hyde, D. D., a member of this committee, has been actively connected, furnishes an excellent example of such organizations. We quote from its latest report the following paragraphs: —

"This commission is composed of representatives of the Baptist, Christian, Congregational, Free Baptist, and Methodist denominations. These are the denominations most immediately concerned in the problem of the rural church in Maine, with which the commission aims to deal. It seemed best to confine the scope of this movement to those denominations which are sufficiently homogeneous in doctrine, modes of worship and form of organization, to give promise of harmony and mutual confidence.

"The object of the commission, as stated in the first article of the Constitution, is 'to promote co-operation in the organization and maintenance of churches in Maine; to prevent waste of resources and effort in the smaller towns; and to stimulate missionary work in the destitute regions.' The heart of the movement is summed up in the following statement of principles: —

"Church extension into destitute communities should be conducted, as far as practicable, according to the following considerations: —

"1. No community, in which any denomination has any legitimate claim, should be entered by any other denomination

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through its official agencies, without conference with the denomination or denominations having said claims.

"2. A feeble church should be revived, if possible, rather than a new one established to become its rival.

"3. The preferences of a community should always be regarded by denominational committees, missionary agents, and individual workers.

"4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.

"5. In case one denomination begins gospel work in a destitute community, it should be left to develope that work without other denominational interference.

"6. Temporal suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension should be deemed abandonment when a church has had no preaching and held no meetings for an entire year or more.

"7. All questions of interpretation of the foregoing statements, and all cases of friction between denominations or churches of different denominations, should be referred to the commission through its executive committee.

"Six years of successful practical working have proved the usefulness of this organization. There was at first some misunderstanding of its scope. It has, however, settled the great majority of the cases which have come before it to the satisfaction of all parties. Its great value, however, lies not in the cases, comparatively few, which it has been called upon to settle; but in the numerous cases of encroachment and strife, which its very existence has prevented from arising. There are to-day several churches in small communities in Maine which are either self-supporting, or hopefully working their way toward self-support, because they have the whole field to themselves, which owe this hopeful outlook to the protection of this commission. Had it not been for this commission these same communities would be divided between two or three rival churches, struggling hopelessly for subsistence and leaning heavily upon outside missionary aid."

Similar organizations in Minnesota and elsewhere are exerting a wide influence for good. In all these movements Congregationalists have been active participants.

(2.) Progress toward a closer fellowship has been shown by organizations like the Evangelical Alliance, which combine the representatives of different denominations in doing good. These united efforts are numerous and full of promise. Many towns have been canvassed through the combined labor of several churches, for the collection of religious statistics, and an invitation to attend some church or Sabbath school has been extended to every inhabitant. In some cases the effort has been several times repeated with the most beneficial results.

(3.) Many spontaneous expressions of Christian fellowship have been called out by the demands of some work which no church could accomplish alone. These, because they were spontaneous, and because they combined Christians simply as followers of Christ, have been especially significant and helpful. Whatever leads believers to forget minor differences and emphasize the things in which they agree, whatever brings them to know and love each other, must help to answer the Saviour's prayer, "that they all may be one."

Your committee has naturally been interested in those movements which look toward a union between our own denomination and some other; but since this subject belongs to another committee, we will barely mention a series of conferences held in St. Louis between Congregationalists and that very large and useful body called the Christian Church, in which one of this committee, the Rev. Dr. Sargent, was especially active. Representatives of the two bodies held two union meetings. One of them, convened in the Central Christian church, which is under the pastoral care of Dr. Tyrrel, and discussed the things in which the two denominations are alike, under the leadership of Dr. Michael Burnham of the Pilgrim Congregational church and Dr. Garrison, editor of the Christian Evangelist. The other was convened in the Central Congregational church and was led in the discussion of the things in which the two denominations differ by Dr. R. M. Sargent of our own denomination and Dr. Hudson of the Christian Church. Committees on comity, appointed at these conferences, have since sought to prevent the organization of churches of the two denominations which were likely to prove rivals to each other and have called out from both sides delightful evidences of Christian charity.

It has seemed to us our duty to seek information with respect to any cases where the spirit of Christian comity seemed to have been

violated, and to inquire particularly whether the representatives of our own denomination have been at fault in that respect. It appears to us that the representatives of our National and State Home Missionary Societies, and in most cases our local leaders, have adhered with commendable fidelity to the principles of comity which have been approved by previous National Councils.

We ought, however, to say, on the one hand, that a denomination whose fundamental object, next after preaching the gospel, is to emphasize and promote local fellowship, a denomination which fully recognizes the validity of the Christian ordinances as administered by others, and freely admits that other churches, if loyal to Christ, are equally with itself branches of the church invisible, a denomination whose unity is only the fellowship of brethren around the cross of Christ, whose government is not the sway of human authority but the combination of brethren for service, and whose Confession of Faith embraces only those articles upon which evangelical Christians of all denominations are agreed, ought to be and probably is less tempted to sin in this respect than some other bodies of Christians.

On the other hand, we are bound to admit that our peculiar mission, as a "solvent of sects," our free and catholic position upon which men of varied opinions and diverse antecedents are able easily to unite for practical fellowship, makes it difficult for us to limit our liberty of organization by formal rules and pledges. We claim no denominational rights but the right to do all the good we can. We do not regard the interests of our polity as compared with the peace and spiritual progress of any community.

Our right to plant a Congregational church sometimes depends upon the fact that a community where we have few if any representatives, a community where religious opinions are so diverse that co-operation seems almost impossible, demands a church of our order, because it is the second choice of many who cannot for the time enjoy the forms to which they have been accustomed, and because upon that platform alone the Christians of that place can unite and work.

Furthermore, it seems to your committee that the time has come for calling a conference of denominations to promote Christian fellowship, not to find a common creed or polity, but to secure practical co-operation on the basis of existing differences.

We therefore recommend that the National Council of 1898 designate a committee whose duty it shall be to invite to an informal

conference leading representatives of other denominations, and to unite with these brethren in calling a formal conference if it shall be deemed expedient.

J. M. STURTEVANT,
WM. D. W. HYDE,
C. S. SARGENT,
REUBEN A. BEARD,
WM. B. HUBBARD,
Committee.

NOTE. — Samuel Holmes, Esq., a valued member of this committee and a brother esteemed and beloved throughout the denomination, was called to join the General Assembly above early in last December.

REPORT ON SECRET AND SOCIAL SOCIETIES.[1]

MR. MODERATOR: Your Committee appointed at the last National Council in Syracuse — upon the attitude of the churches toward social and secret societies — have largely gathered their report, herewith submitted, by correspondence, owing to the wide geographical separation of its members.

And first, the facts concerning such organizations: —

A recent writer in the "North American Review" (May, 1897) has brought together the obtainable statistics, upon the number, the present rate of growth, and the annual expenditures, of the secret fraternal orders in the United States. Leaving out of the count the Grand Army of the Republic and kindred military orders, the labor unions and the college fraternities, the number of secret organizations was found to be about 70,000, and their membership 5,400,000 or nearly one fourth (1/4) of the adult male population of the nation. In this estimate, however, allowance must be made for the duplication and reduplication of membership in more than a single organization. The growth of such social and secret orders during the past ten years has been rapid, both in the multiplication of societies and in members, the total annual increase in membership being rated at 250,000.

In the year 1896 the expenditures of these organizations in benefit gifts and claims reached the sum of $649,000,000, while in transportation fees, banquets, testimonials, regalias, and convention expenses, $250,000,000 more were spent; to these items

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the approximate sum of $42,000,000, was added for the rental of buildings and halls for lodge purposes, thus making a total of $941,000,000 expended in a single year by the secret societies of the United States, — a sum not only of vast financial proportions, but one which represents large outgoes of time and strength and social attention. With such collated facts before us — which we presume are substantially correct — we realize that we face a condition and not a theory, in modern social life, which demands and should receive most conscientious social study, for the lodge and the club largely characterize the social activity of our time.

The *purpose* of these fraternal orders is manifold.

Many of recent date are largely commercial and self-protective in their aims; others are convivial and social, some are literary and philanthropic, while others still, with long and notable history behind them, stand professedly for charitable and ethical ministries among their membership.

As far as we can learn, these organizations, *in general*, while making large demands upon the time, the social strength, and the pockets of their members, are not antagonistic *in their purpose* to the work of the churches. And however we may deprecate the selfish aims and convivial habits of many clubs, as hostile in spirit to the social well-being and the temperance principles of the community in which they exist, yet it would be unfair to charge such organizations with any purposeful conflict with the churches, other than that moral indifference which so largely obtains in worldly society. Other widely influential secret orders put emphasis upon certain fundamental truths of Christianity, and demand in the character of their members those moral qualities which we associate with religious standards of life.

Between these extreme types of organization, we find a long list of morally colorless fraternities, with commercial, political, and social bonds of fellowship, that are held together by secret passwords and mystical symbols, sufficient to attract human nature and at the same time protect their administration from public scrutiny.

With this brief introduction to our topic, we raise the question, What shall be the attitude of the Christian Church to these multitudinous secret orders in our midst, and the significant social drift which they represent? Surely it should be a *courteous and Christian attitude*, for the Christian church cannot afford to occupy a position of prejudice or unreasonable hostility upon any question

of public opinion or social habit, for such a temper at once sacrifices both the spirit and the power of the Christian faith.

Moreover, the attitude of the church should be *a studious one*, for such social phenomena as these are widely and deeply rooted, and therefore worthy of patient and painstaking investigation in the realm of social cause and effect.

Finally, this attitude will be *discriminating*, as well as considerate; for this sociological trend of our time has tremendous forces of good, as well as of evil, in it, and the church of God will wisely separate the one from the other in its judgment and action. And by discrimination we mean drawing a clear line of demarcation between those organizations which represent social and commercial aims and those whose vows of membership threaten the civil and moral welfare of the community, and menace in various ways the justice of the courts or the oaths of public office. Against such possibilities of abuse and peril, the church must stand in vigilant and courageous protest, and at the same time be swift to recognize and meet the *social hunger* in the lives of men which such omnipresent organizations reveal, for this suggestive sign of the times has large lesson for the Christian church.

Therefore, while your committee would heartily re-affirm the opening resolution of the former report, which summoned all Christians to a larger social fidelity to the church, and also sounded a note of warning against the subtle temptations of club life for young men, we would couple with it another one, viz.: —

Resolved, That while we gratefully recognize the fraternal and philanthropic purpose of many of these secret organizations, we deem it the privilege and the duty of the church to meet in more generous and Christian ways the social needs of the neighborhoods in which they are organized, — to the end that whatever tends to lower the social and moral tone of the community may be met and supplanted by the higher social service and warmer Christian fellowship of the church of God.

Respectfully submitted,

WM. H. DAVIS.
CASPER WISTAR HIATT.
ASA L. FABRIQUE.
W. B. HOMER.
THOMAS TODD.
R. R. MEREDITH.

REPORT OF THE COMMITTEE AGAINST GAMBLING.[1]

The last National Council, with an eye to a better observance of the eighth commandment, appointed a committee against gambling.

There is no scope for such a committee, unless gambling is wrong, unless it is theft by indirection. No one, it may be said, doubts that theft is wrong, but a great many people doubt that gambling is wrong, or at least their ability to prove it so. Thus it was a few years ago reported in the newspapers that, "The Calcutta Diocesan Conference with the *Metropolitan* at its head recently spent a whole day trying to discover what was wrong about gambling, but did not succeed. They carried a resolution, however, declaring it to be the duty of all to discountenance betting," and again, in an otherwise trenchant and vigorous letter against gambling, the present head master of Harrow — one of the greatest among England's many great head masters — has said: "I cannot see that it is wrong in itself to bet. Thus to say that a rich man who plays whist for three-penny points commits a sin, is, in my judgment, to stretch the law of morality almost to snapping."

Your committee judge that a considerable part of mankind do not even believe that gambling is wrong, that another considerable number who feel that it must *somehow* be wrong, confess their inability to give any reason for their opinion so clear as to secure general acceptance.

While any doubt remains as to its character as theft by indirection, the beginning of any hopeful work for its suppression must be a clearer determination of its essential evil.

As the best short indictment of gambling, your committee suggest an application of the remark of Mirabeau, "There are only three ways that I know of to get money, — earning, begging, and stealing, so-called or not so-called," — and as gambling is not earning or begging, it must be stealing, so-called by most, although not so-called by some. It is a more scientific description of its evil to say that gambling is an attempt to be rid of our reason. The essential condition of zest in gambling is chance. However wit is sharpened to give advantage to its shrewd possessor, yet the attempt is made always, when inequality of chances

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is admitted, to eliminate it, as by handicaps. Gambling, therefore, is an attempt to emigrate out of a world of reason into a world of chance. The temptation to do this is for some natures considerable. The effort necessary to form reasonable opinions and the courage and resolution required to convert such opinions into conduct are great. Then when all has been done, "The best laid plans o' mice and men gang aft a-gley." After laborious reason has failed, there is a temptation to try if easy unreason will not do better, or at least no worse. The attempt to escape from a world of reason into a world of chance is, however, an attempt to abdicate reason; and it is as surely wrong to get rid of one's reason as to lop off an arm; while the evil is as much more as the reason is nobler than the arm.

From a deeper point of view, gambling is wrong because it concerns money-values. These stand for sweat, or blood, or both; in a word, for all that is called life. Gambling is often named play; play with what? Play with life. And therefore gambling is wrong because no one has a right to reduce his life into a mere amusement. Put this view clearly as in the alleged epitaph,

> "This world 's a jest and all things show it,
> I thought so once, and now I know it,"

and the blasphemy of solving the infinite as a sport is too clear to need further speech.

Our previous statements have criticised gambling from the *individual* standpoint, but it is also objectionable from its bearing upon neighborly relations. Some people seem to feel, rather than say, that since gambling is play they have a right to undertake risks for the equivalent of recreation secured in the pleasures of hazard. In this view, it is conveniently forgotten that the so-called play of gambling differs from all true and normal amusement in the relation which it installs between the players. In a stimulating exchange of buffets both boxers profit; while the gamester's pleasure in winning can only be gained by his rival's pains over losses.

The mark of degenerate commercial transactions, that what one gains another must lose, is constantly present and indicates the evil in gambling. The alleged immaterial stake just to make the game interesting can add no interest except mercenary interest, which makes it inevitable that whatever gain be the joy of one

must stand over against a corresponding grief of the loser. Gambling, therefore, is unsocial or anti-social.

Against such considerations as those which have been advanced it is also commonly objected that since legitimate business cannot be carried on without risk, it must be equally permissible to resort to the risks of gambling. The answer is, that however we deny as a general principle that the end justifies the means, all of us know cases where the quality of an act is determined solely by its intent. The man who leaps into the water to save a child, though he drowns, does well; while he who jumps from the Brooklyn Bridge to qualify himself for a salary in a dime museum, though he succeeds, does ill. It is the intent which produces the different quality in these actions. The risks necessary to business, to the marketing and moving of the crops, for instance, are right, because only so can the world's work be done. The risks of gambling on the other hand, invited for the mere sensation of the adventure, are wrong. No man has a right to shrink his life into a jest.

Let us pass from the ethics of gambling to the evils involved in its practice. Contests of skill and chance furnish the usual solicitations to its exercise. The financial interests dependent upon it are enormous. An authority favorable to racing not long ago estimated the capital invested in racing interests as not less than $100,000,000, and racing as now organized cannot survive without gambling. Suppress the pools at races and crowds and enthusiasm decrease, until the events are but pale shadows of their former selves.

A further objection that it is not wrong for rich people to risk sums whose loss they will never feel is met by an application of the principle, "*De minimis non curat lex.*" That a rich man can remain indifferent to the loss of small sums no more quashes the indictment against gambling, than the law against petty larceny is annulled should a judge refuse to consider a charge against a two-year-old child for purloining a peanut. His refusal to deal with so small a matter would be an implicit expression of his obligation to try all cases important enough to deserve the attention of the court. The objection that gambling is innocent if only trifles are involved does not establish that gambling is wrong in principle, because the objection only rests upon the insignificance of the sums at issue.

Gambling is dangerous in proportion to the smallness of the

stakes allowed, therefore its most seductive form is policy, which can be played by every one who can risk a cent.

Gambling is a prolific source of thefts and breaches of trust. It corrupts the sports which allow it and constantly attempts to enter where it has been hitherto excluded. As there cannot be two laws in one state, as in time past the republic tended to become all slave or all free, so now in all amusements and recreations, gambling must presently be permitted everywhere or nowhere.

It is on this account that the attention of this national organization has been asked to this subject. No plant and no capital is more mobile than gamblers' plant and capital. They follow the scriptural rule: persecuted in one city, they flee to another. They are in continual quest of the place of least resistance, where laws are most lax, and public officers most negligent. Local action can never reach sufficiently thorough and permanent results. So long as gambling driven from one place simply travels to the next, the cleansing of one state may only the more befoul another. A permanent gain can only be won by general and concerted action covering the whole country.

Your committee therefore request your attention to the following recommendations: —

(1.) Whereas it appears that in some localities tickets for chances and votes for the disposition of prizes are sold at church fairs to raise money for religious and charitable purposes, therefore this body protests its earnest and absolute dissent from all such methods of raising funds for worthy objects.

(2.) Were commend that this association continue a committee to repress gambling, and that this committee have leave to ask the various state associations of our order to assist in this work by the appointment of similar committees in these associations to the end that these committees, throughout the different states, promote and support legal action against gambling on the part of the regularly constituted civil authorities, and also by reporting the laws of their respective states, and the noteworthy results of enforcement, where it is attempted, to the committee of this Council in order that data may be provided to secure all desirable uniformity in legislation, and administration against gambling throughout the Union.

(3.) It is further recommended that such committees as may be appointed in reference to this matter by the associations of the

different states, be invited to secure the co-operation of all religious bodies who will help to repress this evil.

After all recommendations have been made for the better enforcement of law there will be much which is at present and perhaps must always remain beyond the reach of law. Legal restraint of gambling is chiefly efficient where the evil occurs in connection with games and sports. A man can conceivably live and do without play, but he ought not to do without work and live. Play is optional; work is indispensable. Gambling, when it affects business, because it affects all who work, attains its highest power for mischief.

The general principle applied by the courts to restrain gambling upon the exchanges, is that transactions by margins, which contemplate an ultimate delivery of property are valid, while transactions which intend no delivery of property and are to be settled by an adjustment of the difference between quotations at the time of purchase and of sale, are gambling and liable before the law. But motives are not evidence. Unless, therefore, evidence can be submitted to the court of an intent to close the transaction without ultimate exchange of values, it cannot annul these transactions as gambling. It is evident that evasion of statutory restraint by suppression of all evidence of intent to avoid final exchange of property is easy. Beyond this point law does not restrain now, and it is not certain that it ever can without doing more harm than good.

Statutory restraint of gambling in business is at present closely limited, while the volume of gambling transactions in stocks and staples, which are beyond the control of law, is undoubtedly large.

There is a constant effort to draw the general public into this whirl of gambling speculation. Opportunities to try one's luck in such speculations are advertised in the homes of operatives and among our rural population, with the temptation that bids will be received upon utterly insignificant margins, as for instance, three per cent. The bucket shops aspire to rival the endowment orders of unblest memory as absorbents of the humble savings of the poor. The less the law can do to stem this tide of waste and demoralization, the greater the need of right instruction. Your committee suggests therefore that pastors have a duty to teach the people committed to their charge, that now as ever the haste to be rich swallows up many souls in foolish and hurtful desires,

and that probably there is no form of the hurry for wealth which leads to more mischief than speculation, after it degenerates from legitimate investment into gambling.

C. H. HAMLIN.
W. D. MACKENZIE.
W. K. BIGELOW.
O. J. WAKEFIELD.
C. G. BALDWIN.

REPORT OF COMMITTEE ON PRISON REFORM.[1]

Your Committee on Prison Reform respectfully submits the following report: —

Some question has been raised as to the propriety of the consideration of the subject of prison reform by the National Council. Your committee feels that a little reflection will convince any one that the subject is not only pertinent but has strong claims upon the attention of the Council, for the following reasons: —

First. The work of prison reform is pre-eminently a Christian work, because it is a direct effort "to seek and to save that which was lost." While the work of reformation is not necessarily the same as the work of conversion. it is closely analogous to it. There can be no reformation of a criminal which does not enlist the active co-operation of the will of the individual; and the influences of religion are universally recognized by those who are familiar with the work as an essential factor in any permanent change of character.

Our Lord himself furnished the inspiration for this work when he said; "I was sick *and in prison* and ye visited me"; and the author of the Epistle to the Hebrews at least suggested the same thought when he said, "Remember them that are in bonds as bound with them."

The work of prison reform has a claim upon the church for the reason that it is essential to the preservation of the life of the community. The church is widely interesting herself more than ever before in those things that concern the social welfare. Many social reforms appeal to the sentiment and sympathy of the people at large, but this one does not so appeal; it must depend upon consecrated principle for its support. The encouraging progress already made demonstrates that it is not hopeless to anticipate an

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appreciable check in the flood of crime with its attendant miseries through intelligent effort in this direction. Prison reform is peculiarly dependent for its success upon an educated public sentiment; and for the reasons already stated, this education must come largely from the church and its agencies.

What has been Accomplished.

The possibilities of prison reform may be discovered through consideration of what has been accomplished in this field within the past few years.

Prison reform looks two ways: First, to the reformation of the prison; and second, to the reformation of the prisoner. Much has been accomplished in the reformation of the prison. Such prisons as the Western Penitentiary, at Allegheny, Penn., the Intermediate Penitentiary for Young Offenders, at Mansfield, Ohio, the State reformatories at Concord, Mass., and St. Cloud, Minn., are examples of the very great improvement which has been made in the architecture and the physical administrations of prisons. Numerous county jails in Massachusetts, Pennsylvania, Ohio, Wisconsin, and Minnesota illustrate the advance which has been made in the architecture of county jails.

The improvements in the administration of state prisons and reformatories in the discarding of cruel punishments, in measures for wholesome occupation for minds and hands of the prisoners, in ventilation, feeding, care of the sick and prevention of disease, all show that this great work has not been neglected; but it must be confessed that in general there has not been a corresponding improvement in the administration of county jails. De Tocqueville said, some seventy years ago, that the American jails were the worst prisons in the world, and an indictment hardly less severe might be justly brought against a large proportion of them to-day, as may be easily discovered by many of you if you will take the trouble to inspect the jail in the county in which you live. The majority of the jails of the United States are unwholesome, vile-smelling, poorly ventilated, damp, and pestilential. Their construction is such as to force unfortunate prisoners, many of whom are accused and not yet convicted of crime, and some of whom are witnesses who cannot give bail, or insane persons on the way to the hospital, into the most intimate and debasing associations. Jail inspectors throughout the United States unite in testifying

that our jails are schools of crime and breeding places of vice. The practice of Massachusetts and numerous counties of Pennsylvania, and the laws of Ohio and Minnesota provide for the confinement of the prisoners to their separate cells in order to prevent moral contamination, but in nearly all of the jails of the United States prisoners associate freely, with very little restriction. In many jails there is no adequate provision for the separation of children from adults, or even for the separation of the sexes. But county jails like the Charles Street jail in Boston, the Bucks County jail and the Media jail in Pennsylvania, the jails at Columbus, Ohio, Duluth, Minn., and many others, are examples of suitable jail architecture; and to-day many of the best sheriffs advocate heartily the classification and separation of prisoners.

Juvenile Reformation.

The juvenile reformatories of the United States have been doing admirable work for many years. Most of these institutions have long been free from prison walls, barred windows, and other insignia of penal institutions. During recent years great improvements have been made in the classification of the inmates and in approximation to natural conditions by the adoption of the cottage plan, whereby the children are brought together in families of from twenty to fifty children. Another important advance has been the introduction of scientific manual training, both as a means of more perfect education, and as a means of fitting the children for self-support.

The superintendents of the juvenile reformatories hold an annual conference in connection with the National Conference of Charities and Correction, which has done much to elevate the standard and improve the methods of the work.

Adult Reformatories.

After juvenile reformatories had been successfully maintained in the United States for seventy-five years, the idea dawned that the age of sixteen years was not necessarily the limit in this work, but that the same reformatory methods which had been successful with young children might be efficacious with children of a larger growth. Accordingly there was established the Elmira Reformatory for young men between the ages of sixteen and twenty-five imprisoned for their first offence. The methods and discipline

were necessarily more rigid for young men but the animating principle was the same. The experience at Elmira proved the efficacy of reformatory methods for prisoners of this class, and similar institutions have been established in Massachusetts, Pennsylvania, Ohio, Indiana, Illinois, Minnesota, Wisconsin, and Kansas. Legislative steps have been taken for the establishment of similar institutions in Connecticut and New Jersey.

Within the past ten years there has been an extension of the reformatory methods which have proved successful in reformatories, to state prisons, and penitentiaries. Notable examples of the endeavors in this direction are the state prisons of Western Pennsylvania, Ohio, Illinois, and Minnesota.

The fundamental principles on which the reformatory methods rest are the following: —

1*st*. The recognition of the possibility of reformation. No criminal is to be judged incapable of reclamation until he has had a fair chance. There is no possibility of reclamation without enlisting the voluntary co-operation of the subject; obstacles may be removed; weak wills may be strengthened; new purposes may be awakened, and may be nourished and encouraged until they become established; a favorable environment may be secured and maintained.

2*d*. The adoption of scientific methods. The purpose of the reformatory must be reformation. Its entire force must be concentrated upon that one purpose. Extraneous and inconsistent elements must be eliminated. To this end there must be: (*a*) A skilled superintendent chosen for fitness, experience and consecration, and retained during good behavior. He must have the power to select his subordinates with a sole regard for fitness, without the interference of political influences or personal favoritism; (*b*) a board of managers in thorough sympathy with the reformatory idea, possessing large powers, and having the courage to exercise them regardless of political influences; (*c*) superintendents of instruction in the principles of religion and ethics, in those departments of knowledge which are essential to good citizenship, and in such methods and habits of industry as will afford the means of an honest livelihood; (*d*) such a system of friendly oversight and assistance to the prisoner after his discharge as shall foster his manliness and independence, assisting him only so far as may be necessary to save him from absolute want, guarding him

from blackmailers, informers, and human vultures who would destroy him, and shall leave him to himself at the earliest possible moment.

Machinery for Reformation.

The machinery for carrying out these principles varies somewhat, though not essentially, in the different states. It consists in the following: —

(*a*) The indefinite or indeterminate sentence, whereby the convict is sent to prison not for a fixed term of years, but for an indefinite time, usually with a maximum limit; the prison authorities being authorized to release him before the expiration of the sentence, provided they believe that he is fit to go at large, and is likely to lead an upright and honorable life.

(*b*) The parole system, whereby the prisoner, after his release, remains under the guardianship of the prison managers and subject to a return to complete his unexpired sentence, in case he fails to comply with the conditions of his release.

(*c*) The grade and mark system, whereby the prisoner on his entrance is placed in an intermediate grade, being advanced or degraded according to his record. He is marked upon his conduct, his labor, and his studies. The parole of the prisoner is made to depend partly upon his obtaining the required grade, partly upon the obtaining of suitable employment outside, but largely upon the general impression of the superintendent and the officers of the prison as to the genuineness of his reformation.

(*d*) The system of instruction. This system occupies the three fields of religion and morals, intellectual training, and industrial training. All agree that religion and morals are essential elements in reformation, but there is not complete concurrence as to the relative prominence which should be given to religious training and intellectual training respectively. At the Elmira Reformatory intellectual training is made prominent. The schools are organized with great care, but there is no regular chaplain or "moral instructor," religious services being held each Sunday by such clergymen or laymen as can be secured. At the Massachusetts State Reformatory at Concord Junction, religious and moral training is prominent. The "moral instructor" or chaplain works in close harmony with the superintendent, and religious training is considered an essential factor in the establishment of character. Those who

advocate the Elmira method point to the danger of encouraging hypocrisy if men are allowed to suppose that a religious profession will tend to hasten the time of their parole. They believe also that the quickening of the intellect will tend to the more ready acceptance of religious truth. Those who advocate the Massachusetts plan maintain that no reformatory influence is so potent as that of religion. They emphasize the fact that there can be no reformation without gaining the will of the prisoner, and that if a genuine conversion can be secured, reformation follows as a matter of course. The difference of opinion is not so radical as might appear on the first view. Supt. Brockway of Elmira freely admits the efficacy of religion properly applied as a reformatory agent; and Supt. Scott of Concord Junction freely admits the danger of stimulating superficial and insincere religious professions.

Reformatories for women were instituted later than those for men. The most notable institution of this class is the Woman's Prison at Sherborn, Mass., which has been developed under the wise guidance of the superintendent, Mrs. Ellen C. Johnson. Similar institutions have been established in the State of New York, and others are contemplated. The establishment of such institutions has been delayed by the very small percentage of women prisoners. Women comprise less than one tenth of the prison population of the country, and in some state prisons they do not form more than one per cent of the population. The keeping of women in the same prisons with men is generally admitted to be a very bad plan, entirely inconsistent with their reformatory treatment. Separate prisons for women should be established throughout the country with the least possible delay.

The introduction of the reformatory methods in the state prisons has produced most encouraging results. The portion of state prison convicts eligible to parole is much smaller than in the reformatories, but the conditions permit a more careful selection, and the results have been very encouraging. For example, in the Minnesota State Prison, out of two hundred prisoners paroled, less than thirty violated the conditions of their parole, and of this number all but two have been recaptured and sent back to serve out their sentences.

What Can You Do?

The question arises, What can you do to promote the cause of Prison Reform? *First.* You can educate public sentiment. The National Prison Association requested several years ago that one Sunday in October be set apart and observed as Prison Sunday, on which day the subject of prison reform shall be presented in every church. Prison Sunday has been extensively observed in several states, especially Massachusetts, Michigan, and Minnesota, with excellent results. The Massachusetts Prison Association publishes an annual Prison Sunday pamphlet for free distribution to ministers, containing such information as will assist them in the satisfactory observance of the day.

The public needs to be educated as to the difference between sentiment and principle in this reform. It is commonly supposed that prison reformers are sentimentalists, but a fair examination will convince you that it is the opponents of prison reform, rather than prison reformers, that are sentimental. The advocates of prison reform to-day include the members of state boards of charities and correction, the managers of public prisons and reformatories, and wardens and superintendents of prisons. These people do not advocate a weak relaxation of prison discipline; on the contrary, the reformatory discipline which they advocate is dreaded and hated by the professional criminal.

Second. You can take an active share in the promotion of good legislation for prison reform.

Third. You can visit the state prison, the public prisons, reformatories, workhouses, jails, and lockups of your own state, or at least of your own county, and can become personally familiar with the need of prison reform. You can co-operate in the establishment of wise measures for the supervision of discharged prisoners after their release, and thus take away the stigma which has justly attached to the Christian community, that it is possible for a man coming out of prison with an honest purpose of leading an honorable life to find himself without a helping hand or an encouraging word.

Prevention.

In the study of this question, your committee is profoundly impressed with the importance of preventive measures. It is far

easier to prevent ten youths from becoming criminals than to reclaim one adult who has become confirmed in criminal practices. We would, therefore, advocate the fostering of preventive measures by efforts to improve the homes of the poor; by encouraging wise organizations for the rescue and care of homeless and neglected children, particularly those which work, by bringing such children into the friendly environment of carefully selected homes; by improving the methods of juvenile reformatories; by the extension of the probation plan which has proven so successful in Massachusetts and in Michigan as to greatly reduce the number of inmates of juvenile reformatories.

In this connection we would quote from a letter received from Hon. Z. R. Brockway in reply to a request for suggestions as to the contents of this report. He says: —

"If your paper at the National Congregational Council in July shall serve the high purpose to give direction to the Christian altruism of the members of the Council, direction in sensible scientific methods of procedure for the recovery of criminals in the penal establishments of the country, for the reformation of criminal laws in the states so as to make a scientific reformative process possible and valuable, it will serve its most useful purpose, unless a more useful purpose might be found to impress the Council, not so much with the importance of rescuing those already fallen as of the pressing need throughout society for more effective, preventive measures which shall sap and mine the germinal sources of the criminal class."

All of which is respectfully submitted,

H. H. Hart, for the committee.

REPORT OF THE COMMITTEE ON MINISTERIAL RELIEF.[1]

"To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is angels' work below.

"And we believe Thy word,
Though dim our faith may be, —
Whate'er for Thine we do, O Lord,
We do it unto Thee."

Such is the work which our Congregational denomination is undertaking to foster through the Ministerial Relief Committee of the National Council. Our work is of three kinds, which constantly blend and interwine with one another.

1. Information.

The cultivation, throughout the Congregational churches of our land, of a deep, permanent, and active sense of their obligations to their aged and disabled ministers. It is only in quite recent years that any considerable portion of our churches, even in the older States, have shown any appreciation of this sacred privilege. As recently as 1888 the total contributions for ministerial aid reported from the whole country were only $9,133, of which nearly one half was gathered and distributed in Connecticut. Now the first duty with which your committee considers itself charged is to diffuse among the churches a sense of the need and the obligation of doing something every year through some channel for the old soldiers of the Cross. In nearly every sermon and address of its secretary, and in its printed leaflets, the churches are urged to a more general and regular support of their own State societies for ministerial aid. Many thousands of tracts and hymn-cards have been sent gratuitously, postage paid, for use in taking collections for these State societies. The youngest of them is the one here in Oregon. Replies from seventeen of them show that even through these three years of hard times, with few exceptions they are holding their own and making substantial progress.

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II. Accumulation.

The second and most obvious part of our work has been the laborious, steady building up of the Ministerial Relief Fund in the hands of the trustees of this Council. In this work in the past two years and three quarters, our secretary has travelled 48,400 miles, traversing nearly all the Northern States from Maine and New Hampshire as far South as Maryland and Missouri, to California and Oregon. He has preached and taken collections usually in two churches every Sunday. His longer tours of a month or two, each spring and fall, have been so planned as to reach, in economical order, one or more State or local conferences or associations each week. Where these are lacking, the kindness of pastors in changing their prayer-meeting night has frequently enabled him to address two or three churches between Sundays. In this way it has been practicable to reach from one to five audiences a week.

It may be interesting to you to know, concerning the whole five and a half years during which as your representative he has been going to and fro in the earth and walking up and down in it, that by early planning, persistent industry, and great good fortune, or rather the favor of a kind Providence, he has never failed to meet an engagement, has never missed a train of any importance, and has never taken a single Sunday off, for health, pleasure, rest, or vacation.

The value of printer's ink has not been overlooked. Besides our standing advertisements in the *Congregationalist* and *Advance*, our page in the "Year-Book," the "Advance Almanac," and the "Congregationalist Hand-book," and an occasional article on "Congregational Work," there have been printed and mailed since the last Council, 5,000 copies of our Syracuse report, and over 5,000 circular letters. There have also been printed and distributed by mail, singly, or in packages to pastors applying for them, but principally by the secretary personally in the pews of churches visited by him, about 58,000 eight-page leaflets, and 53,000 cards with a hymn on one side for the people to sing before taking, and a subscription on the other side for them to sign after taking, the sermon; making a total of over 120,000 printed appeals for our disabled veterans, distributed widely yet with little waste.

The detailed financial report of the trustees of the Council, already presented, renders it unnecessary to include in this report more than a brief condensation. In the two and three fourths years, Aug. 1, 1895, to April 30, 1898 (omitting details about re-investment, the return of sums sent to our treasury by mistake, etc., and including, as was done in the last report, the balance of income not yet checked out for beneficiaries), there has been received in contributions, $31,127.92 ; from three estates, $9,448.92 ; from income, interest, etc., $10,737.66 ; total receipts, $51,314.50.

The total salaries and expenses necessary for the raising, investing, and management of the fund and the discreet distribution of its income have been $12,173.76. Of this, $1,633.35 has been expended for what may be called the treasury department, under the direction of the trustees ; and $10,540.41 for the secretary's department, under the direction of the Ministerial Relief Committee.

The expenses usually incurred in similar work for office rent, fuel, lights, and janitor service are met by the fact that our secretary's office is in his own home, at least occasionally. With the exception of a very little typewriting and manifolding, nothing is paid for clerk hire or assistance. At busy seasons, in dispatching thousands of circulars, copied letters, printed reports, leaflets, and hymn cards, he has the help of his whole household ; and during his absences from a week to three months, aggregating more than half the year, requests for literature are promptly filled, information is clearly given, and anxious inquiries of pensioners and applicants are fully and sympathetically answered by Mrs. Whittlesey : in short, the necessary correspondence of his office is carried on practically as if he were there. The secretary's salary and expenses, including a standing card in two denominational papers, postage, telegraph, express, meals, and lodging, an average annual output of 43,000 printed documents, and an average annual travel of 17,000 miles, have cost the fund a little more than three thousand eight hundred dollars per year.

We have had the pleasure of distributing among the honored pensioners of the denomination the sum of $10,466.07.

The net growth of total assets have been over twenty-eight thousand five hundred dollars. At Syracuse the fund was reported as $81,580 ; by to-day's report it is a little over one hundred and ten thousand dollars.

III. Ministration.

"Distributing to the Necessities of Saints." This is the most vital, delicate, pathetic, yet delightful part of the duties assigned to us. When our secretary receives a letter from anyone seeking aid, the first thing done is to write him a fraternal and sympathetic letter, with explicit directions how to proceed to secure the needed help from the Ministerial Relief Society of the State to which, by present residence and associational membership, or by years of Congregational service, he belongs. If the Board of that State or any other can provide for him, that ends it. But if the brother's or sister's need and standing and record of service are indisputable, yet the State Board cannot give the necessary assistance on account of changes of residence or membership, or other legal obstacle, or for lack of funds, then, on its formal endorsement and request, the National Council's committee undertakes the case and renders all the assistance in its power.

What a trial it is to us, to have to keep the little pensions down to so pitiful a pittance, less than a hundred dollars a year on the average, for a frail little mother and her three fatherless children; for an octogenarian couple, after over a half century of devoted foundation-laying; for a veteran whose first commission dates from 1839; for a widow of ninety; and so on and on and on. Yet what a joy to be honored with a share in the distribution even of this little. If the delegates to this Council and the members of our churches could overhear the applications and letters read at any one meeting of your committee, they would be enthusiastic supporters of this work ever after.

In a poor little village down in Mississippi lives a widow of a Presbyterian pastor who stuck to his post through the yellow fever pestilence some twenty-five years ago, and laid down his life for his people. She receives a small pension from the Presbyterian Board. With her lives her mother, eighty-eight years of age, paralyzed and nearly blind, to whom we are appropriating $50 a year, in recognition of faithful service rendered in New York, half a century ago, by herself and her husband, a Congregational minister who died in Illinois in 1871. This summer the daughter writes, "Don't forget mother this year if you possibly can give her some help; only a few more years will she need it. Now it is

constant nursing, and I cannot make enough to care for us and nurse constantly. I do all I can; some days I earn twenty-five cents, sewing hard from seven to seven for a neighbor next door. I only sew when mother is able to let me. Half a loaf is better than none. If I could leave mother I could make my fifty cents every day. God is good to me; we have never been hungry; our friends are kind to us and show us much attention. What a blessing your last remittance was to us, you can never know fully; without it I do not know how I should have gotten through the winter and up to this time. May God bless your work."

Last January, a letter addressed "To the Pastors of the Congregational churches in Boston, Mass." found its way to the Congregational Library. Good Miss Stone, whose knowledge of all persons and things Congregational approximates that of the Recording Angel, took the liberty of opening it, and instantly forwarded it to our secretary at New Haven, with the indorsement: "It seems to me to be a case for your Board. Please see if you can do anything." The letter in part is as follows: —

"I am travelling through the South for a firm in New York, and on my way I called at the little town of N—— to see my old and esteemed friend, Rev. B. R., a Congregational minister. But oh! how sad his condition made me feel! I found him poring over his Greek Testament in which he takes great delight. His general health is pretty good, but a year ago he was nearly killed by a wagon, and his injuries and his age disqualify him from travelling, preaching, or doing manual labor. His scanty means are now exhausted, and unless he gets some aid immediately, he and his amiable old lady will have to be placed on the pauper list. Their present living consists of bread and water, for which they appear sincerely thankful. His whole life has been devoted to the ministry for the last fifty-five years. He is now seventy-five years of age. I have taken this privilege without his knowledge. Of my little means I gave them a sack of flour, package of coffee, and a ham, hoping that it would last till something could be done for them. Excuse me for the liberty I have taken. I did not know what else to do but write to you.

"Very sincerely yours,

"A. J. Tarrant."

Diligent inquiry soon convinced us of the old minister's standing, worth, and need. He owned only a shabby little house, hardly habitable, and his total income was from mending chairs and making baskets, about fifty cents a week, not enough, as his wife said, "to buy coal enough to keep us a fire"; yet, such was his aversion to accepting aid, that notwithstanding our wish and his wife's persuasions, he refused to sign an application until he was induced to do so by a letter somewhat like this: —

"*Honored and dear Brother*, — The first married man in this world got into trouble because he hearkened to the voice of his wife, but ever since then most of us have got out of trouble, or better yet have kept out of trouble, by following the same course. The churches do not think of this work as charity, but as a little pension justly due and gladly paid for faithful and valuable service. Please sign the papers, and make it possible for us to pay you a little. It won't be enough to hurt you, nor, we fear, to help you much."

Thus adjured, the independent old warrior hearkened and signed, and received for the current year the princely pension of fifty dollars.

Away back in 1837, the Missionary Society of Connecticut sent out an evangelist to the wild forests of Michigan. He sought out the scattered settlements, planted many of the earliest churches, and assisted in organizing them into associations. Developing into one of the ablest revivalists of the time and type of Finney, he was in great demand through many decades among the churches, from Iowa to Maine, in protracted meetings, in which there were many thousand hopeful conversions. His widow, a New England lady of brilliant intellect, refined tastes, and life-long consecration, now ninety years of age and in body and mind as helpless as a babe, was so far in arrears last summer, for her board, that the good Baptist lady who furnishes her a home, with constant nursing and loving care day and night, for the small sum of five dollars a week, felt obliged most reluctantly to confer with one of the county commissioners about transferring her to the almshouse. That disgrace to our denomination has not happened yet, thank God, and we have the good woman's promise that it shall not happen without giving us warning and a chance to increase our appropriation still further.

Almost from the outset of this work there has been upon our roll, at first for $75 a year and now for $100, the widow of a Home

Missionary whose work was in Kansas and Arkansas. In order to be with a sister she came several years ago to one of the Middle States. That sister has died. All these years this lady has suffered intensely, yet most patiently. For years she has not been able to walk, and never can walk again. She is in a hospital where the regular rates are five dollars a week, generously reduced in her case to three dollars, which is only partly covered by our appropriation. At the age of seventy-nine, thus crippled, she is querying whether she ought not to try to get to her adopted daughter, the wife of a poor man on a new farm in Washington. From her bed of pain she writes, very recently, as follows: —

Rev. N. H. Whittlesey:

Dear Friend, — If you had not given me the privilege of writing to you, I would not dare to trouble you so much. Forgive me; but I am low-spirited and do not know what to do. I have heard of a lady with whom I could go to Chicago, and she would see to the change of cars. If I could have an easy chair, with casters, perhaps I could go; that is, if I can get the money to go with, and pay what I owe here, $39. I don't know where to get a dollar. It counts up so fast even at three dollars per week; and I have always been able to pay just debts, and I cannot help but be a little anxious. I do not want to go to the county house, but would it be any more disgrace than to stay here when I know I cannot pay? Please tell me what you think. Oh, if my Father would only take me. Pray for me that I may wait my appointed time, and be wholly resigned.

Your sister in Christ,

Mrs. F. E.

There are already in hand four new applications for the November meeting of our committee; one of them for a Home Missionary and his wife in one of the Territories, aged respectively eighty-eight and seventy-eight, and we shall not be able before next November to say whether we can help them or not.

From the letters quoted, it is apparent that our secretary is more than a mere financial agent. Wherever he can, without extra expense, he stops over a train, to call on some lonely pensioner, leaving assurance of the practical comradeship of our denomination, in His name who has said, "I was sick and ye visited me." He is coming to be regarded as in some sense a sort of pastor,

confidential adviser, and personal friend of aged or temporarily disabled Congregational ministers and their families, the country over. Much time, correspondence, and sympathy go into this work, from which, of course, there is not a dollar of financial return. Yet we think our denomination would not like to have this left undone; we are sure the Master would not.

At the outset the annual income of the fund was sufficient to assist only six persons or families. This year we are helping forty-eight, four of whom are from the foreign field. Though the progress seems painfully slow, yet in eight and a half years, mostly of hard times, an increase of eleven fold in the size of the fund, and of eight-fold in the number of people helped and cheered by it, is something for which to thank God and take courage.

The committee has suffered in the loss of one of its members, our beloved brother, the Rev. George H. Wells, D. D. His great heart warmed enthusiastically to this great work. His pulpit and his purse were among the earliest to open generously to it. As a member of this committee for over three years he rendered valuable service. We miss his genial presence, and bless God for his memory.

In looking to the future of this urgent work, so recently begun, and yet so evidently favored of God and of His people, the committee hopes that the brethren here assembled and throughout the churches will be too generous and broad-minded to allow its work to be seriously hampered by a phrase born of its own hopeful enthusiasm, in the first flush of brilliant successes early in the campaign, when the extent of the need and the obstacles of the future were as little known to its members as to the rest of you. Its motto was, "One splendid collection from every church, one self-denying offering from every Congregationalist in our land." In that we were perfectly sincere; and there was no error whatever in our arithmetic. The magnificent responses of our churches in those good times before the panic, — one dollar, two dollars, three dollars per member, if all our pastors and churches had caught the generous enthusiasm and had contributed on a similar scale, would have resulted in a fund of half a million or a million, or more.

But we confess that we were greatly lacking in the gift of prophecy. We did not foresee how almost universal would be the shrinking of pastors from presenting this one Christian enterprise to their own people; nor how large a share of the time, toil, and

travel of the accredited representative of this beautiful form of denominational fellowship would have to be expended in seeking invitations to present it in the churches. We were not sufficiently expert as mind readers to discern, deep in the philanthropic heart of Dr. Pearsons, his long-cherished benevolent purpose to throw down at the feet of our Congregational churches challenge after magnificent challenge to,

> "Awake, my soul, stretch every nerve,
> And press with vigor on,"

resulting within these few years in the grandly increased endowment of at least sixteen of our Christian colleges. We failed to forecast the panic of 1893, and the world-wide, long-continued financial depression, the most severe within the memory of man, sweeping away the life-long savings of many consecrated people, crippling all missionary work by curtailment and debt, and rendering even self-sacrificing contributions much smaller in amount. Still less in those halcyon days of peace and goodwill which ushered in the World's Columbian Exposition, did we dream of the tremendous drafts on American sympathies and purses so soon to be made by Armenian horrors, Indian famines, Cuban sufferers, and a war with Spain.

No, we could not foresee any of these emergencies, glorious or dreadful, which were to reduce so seriously the number and amount of contributions which could fairly be expected even from the most loyal and devoted people for this good work or any other, like this, comparatively new and little known.

Therefore, we ask the brethren to be lenient with us, if, reluctantly, we express the conviction that that motto and some of its real or supposed implications should be allowed to lapse. Without infringing on the loyalty which each church owes primarily to the society of its own State, every church should plan to assist in some way, either regularly or occasionally, the building up of this national fund from which any State may draw, to fill gaps or to supply deficiencies; and inasmuch as the constituent particles of a church, as of a human body, change every few years, it should not seem unreasonable that the representative of this Congregational cause, like those of the other sacred six should have a welcome, not too frequently, in all the churches of the land. In short, to compare small things with great, if we were guilty at the outset of

being too hopeful, as seemed to have been indicated in the action of President Lincoln in his first call for seventy-five thousand troops for three months to put down secession, we are willing to be forgiven as he was, and on a similar basis : —

> " We 're coming, Father Abraham :
> Six hundred thousand more."

We desire to express our grateful appreciation of the almost universal kindness shown by pastors, church committees, and individuals to our work and to its representatives ; and we recommend for your consideration and adoption the following resolutions : —

Resolved, That this National Council rejoices that steady progress is being made in the work of Ministerial Relief, and exhorts its committee, as reconstituted here, to press on with continued diligence and renewed courage.

Resolved, That the Council earnestly requests the churches to give this work its appropriate place, and to extend to its secretary all possible facilities for the increase of the means required for the support and comfort of our honored pensioners.

Respectfully submitted,

HENRY A. STIMSON.
FRANCIS J. LAMB.
WALTER A. MAHONY.
WILLIAM E. HALE.
EDWIN H. BAKER.
ELIJAH HORR.
EDWARD WHITIN.
GEORGE A. GOODON.
R. R. MEREDITH.

REPORT OF THE COMMITTEE ON MINISTERIAL STANDING AND MINISTERIAL TRAINING.[1]

The subject of Ministerial Training has come over to this Council from the two preceding ones of 1892 and 1895. The original resolutions which gave it birth are as follows : —

" WHEREAS, Many clergymen of other denominations are constantly applying to our churches for pastoral work, in all parts of our country ; and

[1] Page 18.

"WHEREAS, We recognize that many such men have come to us, who were by faith and education, or by character, unfitted to be pastors of Congregational churches, and have thereby injured the ministerial standing of our ministery, and wrought much damage among the churches of our faith and order; and

"WHEREAS, The exigencies from the excess of the demand for pastors over the supply of our seminaries have led to the licensing and ordination of many men without the regular seminary course; therefore be it

"*Resolved* by this National Council of Congregational churches and ministers, That our moderator be instructed to appoint a committee of not less than ten members, representing all sections of the country, whose duty it shall be to prepare a set of constitutional questions upon the Congregational polity and faith, to be presented by our churches, associations, conferences, and councils to every pastor asking for admission to our Congregational ministry; and that said committee shall also prepare a course of study, to occupy not less than two years of time, to be required of every licentiate who has not received a seminary course, or who comes to our ministry without ordination from another body; the said committee to report to this Council on Monday morning, Oct. 17, and its report, when adopted, to be sent as a recommendation to all churches, associations, conferences and associations within the bounds of the United States; and be it further

"*Resolved*, That with these recommendations be sent an earnest appeal to all these Congregational bodies for a more strict demand for and thorough examination of credentials of personal moral character and fitness of all applicants for Congregational pulpits."

These resolutions were adopted. In handing them over to a committee appointed to further deal with them, by clerical inadvertence the title of the committee was changed from that of Ministerial Training to Ministerial Standing. This accident involved both the committee and their subsequent report to the Council of 1895 in confusion. The two subjects of Ministerial Standing and Ministerial Training became so hopelessly entangled that the Syracuse Council, after repeatedly referring the report back to its special committee, after protracted discussion and many amendments proposed and rejected, found it necessary to relegate the whole business to a new committee of nine, who were directed to take in hand the reports, amendments and all related matters, and bring the subject anew before the Council of 1898.

This latest committee now begs leave to report:

1. That although the subject of Ministerial Standing appears not to have been originally intended to have place in this consider-

ation, it nevertheless entered so deeply into the discussions at Syracuse that it has seemed wise to bring in for your consideration some statement in relation thereto. Your committee accordingly present upon that subject the following: —

Resolved, I. That we welcome the opportunity afforded this Council to reaffirm the action taken by the National Council of 1886 upon Ministerial Standing, as follows: —

"That standing in the Congregational ministry is acquired by the fulfilment of these three conditions: (1) membership in a Congregational church; (2) ordination to the Christian ministry; and (3) reception as an ordained minister into the fellowship of the Congregational churches in accordance with the usage of the State or territorial organization of churches in which the applicant may reside; and such standing is to be continued in accordance with these usages, it being understood that a pro re rata council is the ultimate resort in all cases of question."

Resolved, II. That as conducive to desirable uniformity in the usage of our churches, and also as most consonant with the principles and spirit of our polity, this Council reiterates the advice of 1886 * that Ministerial Standing be lodged in the local associations or conferences of churches rather than in bodies purely ministerial.

Resolved, III. That in the judgment of this Council the gaining of ministerial membership in a local association or conference is ecclesiastically impossible until the applicant shall have been fully released from membership in any other local association or conference.

II. As regards the larger subject — that of Ministerial Training — the three years which have passed since our Syracuse meeting have been prolific in discussion thereupon. Some of the points made are these: From a careful consideration of statements gathered from home missionaries, secretaries, and others well informed upon the subject; from action taken and discussion had in local associations and conferences; and from many publications, editorial and contributed, in the religious press, it is apparent that

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* *Resolved*, That the State organization and local organizations of churches be recommended to consider such modifications of their constitution as will enable them to become responsible for the ministerial standing of ministers within their bounds, in harmony with the principle that the churches of any locality decide upon their own fellowship." — *Chicago*, 1886.

the ministry of our denomination is being increasingly recruited from men insufficiently prepared for their office. It is affirmed that our theological seminaries send out, each year, new ministers who have received only the training of short courses; that many are annually ordained after brief study in schools which profess only to prepare their students to be lay workers; that a large number who have had no special preparation whatever are approbated to preach by local associations, and their ordination, with or without charge, soon follows; and that an increasing number of ordained men come to us annually from other denominations who are inadequately trained and possess slight acquaintance with the principles and methods by which our churches govern themselves.

Such conditions, in so far as they exist, manifestly tend to seriously lower the standard of our ministry, lessen its influence, weaken the churches, overcrowd the profession with unfit men, lead to unseemly competition to secure pastorates, deter young men of large gifts from entering the ministry, leave many competent ministers without employment or support, and bring general discredit upon the denomination.

As giving emphasis to the foregoing statements, such facts as these have been adduced: (*a*) While in 1894 there were ordained to the ministry of the Congregational churches 234 men, in that year only 124 men graduated from our seminaries. That is, the year's ordinations very nearly doubled the year's graduations. It is highly improbable that any considerable number of those ordained were graduates of other denominational seminaries, or that many of them had taken even a partial theological course; presumably the larger part were wanting in full theological training, and some lacked it altogether. (*b*) There was also added to our force a large number of men who, while they had received ordination at the hands of other denominations, had not received a theological training even approximately equivalent to that given in our seminaries. The influx of such men from the Methodists, notably in the West, is a well-recognized fact. For example, in 1888, of 198 ministers occupying Congregational pulpits in Michigan about 42 per cent had come from other denominations. And at nearly the same time it was reported at a conference of home missionary superintendents in Chicago, that in nine districts in the Northwest there were 335 ministers who had not had a full course in any American theological school, and 275 who came from other denomi-

nations. (*c*) During the decade 1884 to 1894 the percentage of college graduates in our seminaries fell from 65 to 54; and the percentage of those who had never been connected with any college rose from 23 to 36. (*d*) Of the 460 names enrolled in 1896 in our seminary catalogues, only 251 are those of college graduates, 45 others had taken partial college training, and 165 — 36 per cent, over one third — were never connected with a college at all. Of the 433 names enrolled in our seminary catalogues last year, 260 are those of college graduates, 21 others have taken partial college training, and 152 — 1½ per cent more than the year preceding — had done no college work. These facts, and many others like them, clearly indicate a drift upon the part of many of our churches away from high standards of intellectual and theological education; a drift so strongly established as to awaken grave apprehension for the future of the denomination.

So serious has the case become as to force the question, Why this drift? It does not appear to be temporary. It is not confined to localities. It is manifestly gaining strength. And that in face of protest against it and no small degree of effort to overcome it. A movement so widespread, so long continued and apparently irresistible, and so out of keeping with the traditional genius of Congregationalism, must have underneath it some powerful propulsive force. Our churches will therefore be most unwise if, while deploring existing conditions and seeking antidote therefor, they do not also apply themselves to the most thoughtful ascertainment of the causes underlying the condition. Here, as elsewhere, careful diagnosis may most facilitate certain and speedy cure. Your committee respectfully raise the question whether the following may not be influential factors in this grave problem: —

First. That named in the resolutions of 1892: exigency arising from the excess of demand for pastors over the supply furnished by our own seminaries.

Second. The fact that the classes of men complained of are willing to work for salaries smaller than the graduate of college and seminary is willing to consider.

Third. This class of men, themselves feeling more at home in the small communities and isolated positions they so largely occupy, by consequence make their churches feel more at home with them. Better understanding and in closer touch with the average life of their people than could be the case with more elaborately trained

men in the same positions, they can with less effort — and generally with no effort — more happily adapt themselves to it, and so far forth are able to more strongly draw and hold their people.

Fourth. They think and teach as well as live more nearly in the vernacular and atmosphere of the common people. Their range of thought is more practical, their illustrations are more abundant, familiar, and homely. Their sermons, seriously lacking it may be on some sides, are at any rate adapted, and so the common people hear them gladly.

Fifth. They have, as a rule, been drawn into gospel work more largely by fervor of feeling than is usually the case with academic men, and much more strongly and permanently retain this fervor. To not a few classes of hearers, fervor in a prayer, in a hearthside or wayside talk, and in a sermon, covers a multitude of homiletical, logical, and even theological sins.

Sixth. Many of these men, while defective as regards mental discipline, and, it may be, untaught in higher canons of exegesis and in the philosophic bases of religion, are nevertheless men of no mean natural gifts, which display themselves in practical common sense, administrative ability, tact, aptness, originality. And many combine with these qualities depth of religious conviction, earnestness of purpose, tirelessness of effort, and consecration of life; which things taken together constitute their possessors men of power (Mr. Moody, for example).

Seventh. Some of them have had extended experience of life in business lines, in clerical positions, in common labor or in merely knocking about. Skilled in dealing with men, they know how to avoid the arousing of prejudice and the exciting of friction, how to allay irritations and compose factions. They know how to approach, influence, and persuade. These are points of equipment which years of scholastic training would fail to impart.

Eighth. Not seldom, while their knowledge of scripture truth may, as judged by the higher standards, appear to be superficial, and their ideas thereupon provincial and out of date, they are skilled in a facile use of their English Bible to a degree which many a more learned man might envy. Such scripture knowledge as they possess they have at their finger ends. They can lay hold upon it at call. It is fixed ammunition, a ready weapon, a proven implement. Not widely nor deeply nor profoundly taught, such teaching as they have received is largely of the tactual sort. They

know how to manage a prayer-meeting, infuse enthusiasm into Christian Endeavor, conduct an evangelistic campaign, and deal face to face, hand to hand, and heart to heart with various classes of inquirers in a way that would bewilder some brethren more widely taught.

Ninth. As these men go on, not a few of them become mighty in the scripture. Witness again Mr. Moody. In the language of Bishop Brooks: "The man who has gone on his way, as most of us have to do, with little learning, but has also gone on his way doing duty faithfully, developing all the practical skill that is in him, and sometimes, just because their details are so dark to him, getting rich visions of the general light and glory of the great sciences, seen afar off, seen as great wholes, which often seem to be denied to the plodders who spend their lives in the close study of those sciences — he is the man who knows how to be unlearned. It is a blessed thing that there is such a knowledge possible for overworked, practical men. The man who has that knowledge may be self-respectful in the face of all the colleges. He may stand before the kings of knowledge and not be ashamed; for his lot is as true a part of life as theirs, and he is as bravely holding up his side of that great earth over which the plans of God are moving on to their completeness."

Now, it cannot for a moment be claimed that all, or that any very large proportion, of the men who have been entering our Congregational ministry by short cuts, by side gates, or by scaling interdenominational fences, are to a large degree possessed of such gifts and qualities as those just enumerated. But there are two things about the matter which should not be lost sight of: 1. The men complained of as undesirable additions to our ministry must, on some ground or other, have commended themselves to the churches that employ them. In the free competitions of life they who take the places must either have, or make themselves appear to have, points of superiority over those whom they shall be able to displace. Something about these men commended them. Do not let us lose sight of that. 2. It must also be kept in view that of the four thousand Congregational ministers at present occupying pastoral charges a majority are in small fields; in rural places and in churches of the frontier home-missionary or city-missionary type. And it is in such fields that the practical everyday qualities are likely to carry as against mere soundness, or thoroughness, or

even scholarly ability. Most of such fields are compelled to small salaries. They are disposed toward a plain gospel plainly put, a warm gospel warmly given. They are naturally drawn toward men who are evidently content, cheerful, happy in their work; to men who do not condescend; men who can make their sermons go; who can arouse feeling; are apt and ready; who know how to take hold upon them, in street, home, and sanctuary; who are sensibly of their own kind and can hopefully understand them; who can throw things out of the ruts, lift a vapid prayer-meeting out of its vapidity; who possess the evangelistic gift, know how to get at children and young people, how to treat inquirers, backsliders, gainsayers. In a word, such communities take to pastors who are in manifest touch with the common environment, who have many and varied points of contact with the common life, and who, whatever other ability they lack, possess adaptability.

Now, whether there exists or has existed an excess of demand over the supply furnished by our seminaries in case of ministers in general, an undoubted excess of demand over seminary supply in case of *such* ministers has existed, and still exists. And this fact lies influentially at the bottom of the evil we are complaining of. All too few such ministers so trained have been turned out by our seminaries; consequently other ministers from other sources, imperfectly taught or wholly untaught, men ignorant of our polity, indifferent to our ideals, or even predisposed against them, but who happen to possess some measure of the gifts and qualities named, or some training on the tactual side, find an easy access to our churches, and bring in with them the undesirable results from which our denomination is suffering.

We Congregationalists are not alone in this quandary of providing our churches with a suitable or adaptive ministry. The Presbyterian situation is much the same as ours. A leading minister of that denomination, who has had large experience in dealing with the question of supply for smaller fields, writes: "The problem of our Presbyterian rural churches is growing a more serious one, not merely because, by changes in population and other causes, these churches are less able to support a settled pastorate than they were a generation or more ago, but also because with the changes in population there seems to have come less readiness to accept and value a highly educated ministry. I do not mean that we necessarily are 'educating the ministry away from the people,' but rather

to call attention to this fact, that where an educated Presbyterian minister succeeds but slightly in his labor, an uneducated Methodist exhorter (I do not mention the denomination with any invidious comparisons, but only for convenience of designation), coming in, will draw the great mass of the people after him. It seems as if the people in these rural regions desired and preferred a less learned and scholarly style of preaching. Hence part of the problem for us, How shall we meet these people with such a ministry as will be most efficient among them? Shall we accept a less thoroughly educated ministry, as specially adapted for such fields; shall we provide ways and courses for putting such into the work, trying as best we can to adapt for them some particular courses of study; shall we accept such a class of ministers into our denomination by letters from some other; or shall we abandon these rural districts, practically admitting that others are better fitted than we to occupy and cultivate such portions of the great field?" The writer adds: "I confess myself at a loss for a definite opinion, only admitting as true the remark I heard from Rev. Dr. A. S. Fiske, of Washington, that we need in the Presbyterian ministry, besides the heavy armored cruisers and battleships, plenty of light-draft gunboats that can go up the rivers, and in shallow places do successful battle for the church and the Master."

It is worthy of attention also that this question of variant adaptation to meet varying conditions is being discussed on the other side of the ocean. In an address at the opening of the Free Church Divinity College, Glasgow, October 21, 1896, Professor George Adam Smith expressed his belief that three great changes have made a reorganization of divinity school curricula imperative. To quote his own words: "First, the university curriculum has been reorganized; second, the methods of teaching theology have altered; third, the increasing complexity of life has bred large developments in the practical work of the church. These changes suggest, if they do not enforce, on the one hand the reorganization and enlarged equipment of the scientific side of divinity school discipline, and, on the other, a courageous treatment of the question whether they should continue to force, or attempt to force, all candidates for the ministry through one and the same curriculum; whether they should not begin to inquire how far, if at all, the needs of the practical ministry would justify them in relieving

some of their men from that study of the dead languages through which they dragged their willing but faint spirits."

The system of our fathers which required every minister to be equipped with a full college and seminary course, excellent in theory and productive of best results as concerns some portions of the gospel field, has proved incompatible with the aggressive work demanded on home missionary ground. And it is largely responsible for the limited growth of Congregationalism as compared with that of the denominations which, with a much less elaborate equipment, have covered a very much larger portion of the common field. We have consumed quite time enough in learning the lesson common sense should have taught us long ago, that men and communities cannot wait always for highly cultivated men to bring the bread of life which other men can bring at once; also that other fact universally recognized in business enterprises, viz., that all great undertakings which involve varied grades of work should also call for varied grades of workers, variously trained.

This, then, is the situation that confronts us: Either (1) we must accept the existing condition of things and see a continually increasing number of our churches unsatisfactorily supplied from undesirable sources; or (2) we must ourselves make adequate provision for ministerial training adapted to the wishes and wants of all our fields, of the weaker and less discriminating as well as of the stronger and more wise; or (3) we must voluntarily relinquish a large and important part of the work we have been trying to do, and be content to see it taken over into other hands.

As plain matter of fact, however, the last-named alternative may as well be stricken from the discussion. For, fathers and brethren, wish what we may, say what we will, do what we can, so long as Congregationalism shall exist in America, its churches will continue, in their sovereignty, to choose the kind of ministers they like. And not only in the growing light of our experience for the past quarter century, but from the very principles of human nature itself, it is certain that a large body of those churches are going to want and take ministers of the general kind outlined in this report; and that almost wholly irrespective of whether the men have had or have not had the full academic and theologic preparation. The denomination at large will be able to accomplish little in influencing local churches as to the kind of minister they shall choose, but may do much to improve the quality within that kind.

The simple question for us to deal with, therefore, is whether such churches shall be shut up in their selection to the quality of men now offering in that kind, and from the sources of supply now open, or whether we shall take counsel to provide and set before them for their choice a better quality in the line they like, of men taken from among ourselves and of our own preparing.

Your committee beg leave to submit, as bearing upon this whole subject, the following recommendations: —

1. That of candidates for the Congregational ministry, all who can should take full academic training and a complete course in theological seminary.

2. That the seminary system should also make provision for the needs of men who possess ministerial gifts but have not had the advantage of college education; such provision to cover a period of not less than three years, to be equal in thoroughness and maintained in equal credit with that made for other courses.

3. That seminary curricula, while aiming at the highest intellectual and scholarly attainment, should for all students give largely increased inclusion to the practical and tactful in training.

4. That utmost care should be exercised not only in the admission of students to seminary courses, but also in continuing them after admission; to the end of discouraging the incapable and unsuitable and retaining only the fit.

5. That in those exceptional cases where councils or local organizations may think it wise to give recognition to men who are available for the ministry but who are not able to enter a seminary, full ministerial standing should be withheld until the applicant shall have taken a course in theological and pastoral study; and that such a course be arranged by a committee of this Council and submitted to the local bodies for their use or adaptation.

6. That the question should be taken under consideration whether it may not be wise and feasible to provide for ordaining some men to the diaconate or other office, in which they may assist in the work of the ministry, and from which, as their work shall be approved, they may be advanced to full ministerial grade.

7. That our churches should exercise much greater care in admitting to their pulpits, whether for purposes of candidacy or supply, men whose credentials as to character and standing have not been thoroughly examined and approved.

8. That from candidates for approbation before associations and

conferences, and from men of other denominations seeking admission to our body, evidence should be required of adequate training and experience and of a reasonable familiarity with our polity; and that, in lack of these, only a limited commendation be granted pending the prosecution of further study.

9. That councils for ordination, laying aside all personal regard and local influence, should consider supremely the welfare of the churches, and set apart to the ministry only those who in their judgment are well qualified therefor.

10. That ministers and churches should exercise greatest diligence in seeking to recruit the ranks of the ministry from young men of promise in their parishes. And that officers of the Education Society, boards of trust, committees of recommendation, and seminary faculties should hold to close examination and continued strict account all who make application for, and all who are receiving, educational aid.

11. That a copy of these recommendations and of the accompanying resolutions on Ministerial Standing shall be sent to each minister, church, and theological seminary in the denomination.

John K. McLean.
John P. Sanderson.
Charles L. Morgan.
Truman O. Douglass.
E. D. Redington.
James W. Cooper.
Leavitt H. Hallock.

REPORT ON MEMORIALS IN RELATION TO AMERICAN BIBLE SOCIETY.[1]

The committee to whom was referred a memorial from the Massachusetts State Association in regard to annual collections for the work of the American Bible Society, with other memorials of like tenor from other Associations, beg leave to report as follows: —

The American Bible Society through the long years of its history has been a very efficient agency in supplying the people of the

[1] Pages 37 and 40.

whole country with the word of God, without note or comment. By personal canvas, by well appointed agencies, this work in other years was periodically performed, and all families who were not able or willing to purchase the book were furnished a copy. Undoubtedly, incalculable good was thus accomplished.

A generation ago nearly all our evangelical churches took annual collections for this cause, and the society was in possession of ample funds, with its legacies, to accomplish its varied work at home and in foreign lands.

A very important part of this work was done for and in connection with our foreign missionary boards, in providing for translations of all or portions of the Bible in the languages of the countries where they were engaged in work.

Because of decreased contributions and available funds, the whole work of the society has been embarrassed and very much restricted, both at home and in our missionary fields. We therefore recommend:

[See recommendations on page 40.]

REPORT OF COMMITTEE ON THE RELATION OF BENEVOLENT SOCIETIES TO CHURCHES.[1]

REV. CHARLES M. LAMSON.

At the meeting of the National Council in 1895, the committee on the relation of the benevolent societies to the churches reported the following recommendations, which were unanimously adopted:

1. That the American Board continue the plan upon which it entered three years ago, whereby it invites the various State bodies to nominate candidates for corporate membership.

2. That our various home societies at the earliest practical moment so far adopt the fourth plan as set forth in the report on this subject, of the committee of 1892, as to arrange for the holding of their annual meetings at the same place and within the limit of one week.

3. That the meeting be so arranged that it shall divide the

[1] Page 24.

year with the American Board, and so that when the American Board meeting is in the East, the home meeting shall be held in the West.

4. That a committee of five be appointed to confer with the secretaries of the various societies, with a view to carrying out the provisions of these recommendations.

It was afterward decided to appoint a committee of nine on the relation of the benevolent societies to the churches, and to refer these recommendations to that committee.

The American Board, the American Missionary Association, and the Congregational Home Missionary Society appointed committees to meet the committee of the Council for the consideration of what soon became known as the "Council plan," namely, that there should be two annual meetings of the Benevolent Societies — one for foreign, the other for home work. At the committee meetings thus provided for difficulties appeared that made the immediate consummation of the plan seem impossible. Some suggested that the six societies meet in one series of annual meetings; some that the A. M. A. and A. B. C. F. M. meet at one time and place, and that the other societies hold their annual meetings together. Representatives of the six societies considered the question of union, but reached no practical conclusion. The excutive officers expressed a desire to know and follow the will of the churches.

The Council committee then brought the proposition of the Council to the attention of various associations and conferences throughout the country, and consulted with many interested in the charitable work of our denomination. It was found that the question of union of annual meetings was a new one, but the interest increased, and soon reports from various Congregational bodies were returned to the committee. Most of these were in favor of the Council plan of unity. I will read but one of these responses.

"Whereas, at the meeting of the National Council in 1892, a committee was appointed on the relation of the benevolent societies to the churches, and

"Whereas, this committee, at the meeting of the Council in Syracuse, in 1895, reported favoring the consolidation of the anniversaries of the six home societies, and that the American Board hold its anniversaries separately, and

"WHEREAS, a new committee of nine was appointed in Syracuse to further consider the matter with a view of carrying into effect the recommendations approved by the Council, and

"WHEREAS, this new committee asks the opinion of the churches and ministers on the subject, — therefore, be it

"*Resolved* by the Chicago Ministerial Union that we approve the changes as proposed."

Different members of the committee reported for the churches in their vicinity that they were clearly in favor of the proposal of the Syracuse Council. The Congregational Home Missionary Society, at its annual meeting in 1897, passed a resolution favoring one annual meeting for the six societies. This resolution was again adopted at the meeting at Cleveland. There was slight discussion of the question at either meeting. The American Board, at its annual meeting in 1896, appointed a committee to consider the question of a union meeting. At the meeting of 1897 the committee made no report but asked to be continued and enlarged. This request was granted without discussion. The denominational papers have, through editorials and contributions, declared the awakened interest of the churches in the subject of such union of the societies as is expressed by a united annual meeting.

The arguments presented against union have been:

1. The difficulties in providing accommodations for such a large meeting.

2. The confusion of thought and interest that would result from successive meetings of different organizations. This opinion is decidedly expressed against six successive meetings.

3. The conviction that each society would lose in interest and resources from joining with others.

4. Constitutional changes — some of them serious — that must be made to accomplish such a union.

The arguments for the Council plan have been:

1. A reduction in the aggregate expenses of the annual meetings.

2. The broader and more consistent view of the different charities of our churches that would be made possible by such a series of meetings. Delegates could attend all the gatherings and learn of the relative claims of the various societies.

3. The deeper spiritual power gained by a series of meetings continuing over the Lord's Day, as the annual meetings of the

societies are not only for information and business, but for spiritual impression.

4. The opportunities given to the smaller societies for a fair presentation of their work.

The committee find that most bodies that have considered the Council plan approve. They are of the opinion that the best and deepest interest would be awakened and conserved by holding one meeting each year in the east and one in the west, and that one should be of the society engaged in the various and wide foreign work, the other of the societies engaged in the various and wide benevolent work in the United States. The consensus of opinion as reported to us is — two meetings, rather than one; two, rather than more.

The charitable societies through their executive officers have expressed some doubts as to the desire of the churches for union. All feel the difficulties in the way of a united administration, but all feel that there should be real union, as the work is one. The societies wish to declare to the churches that their interests are different but harmonious notes. They ask the churches — Can this harmony be made more clear and effective by a union of meetings? After three years, does the Council plan of 1895 appear reasonable?

There are evident reasons that any proposition on the part of your present committee would be indelicate and presuming.

A paper[1] follows this report on a topic germane to the work of the committee on the relation of the benevolent societies to the churches, and after its presentation the whole question of the relation of the church to all the societies will be before you. The conclusion that we should meet together is an important but not a supreme one. The necessary conclusion is that we work together; that every church work through every society, and that it be considered un-Congregational, un-Christian, to omit any, and that the real Congregational fellowship is a fellowship of faith and polity, but most of all a fellowship in our great charities.

[1] Page 192.

REPORT OF COMMITTEE ON UNION WITH OTHER DENOMINATIONS.[1]

REV. WM. HAYES WARD.

It has been the tendency of our Protestant Christianity, which proclaims the authority of the individual conscience in matters of religion, to break up into as many divisions as there are positive opinions on questions of religious philosophy or usage. In our zeal for truth we have too often forgotten the rights of other people's liberty, the charity which allows difference, and the value of the unity of all those who hold the discipleship of Jesus Christ. It is natural that the evils of such division should first be felt on our mission fields at home and abroad. In the presence of the radical opposition of paganism, the differences between Christian missionaries of different societies have seemed small. Accordingly, in China, in Japan, in India, the great mission fields, there have been beautiful examples of organic union. In Japan, half a dozen denominations united together, and formed one strong body, after long resistance from the mission boards at home.

That union, on Presbyterian lines, has proved its value even more during these three years, and nowhere in mission fields any more than among the home churches has the experiment of union proved unhappy. Where such consolidation has not yet been achieved, in large part through what have seemed as yet radical differences in church government, there has almost everywhere in the mission field been either a division of territory or a practical confederation of mission agencies. The missionaries in all the great fields have their regular interdenominational meetings in which they consult together and express their fellowship and unity, and collect and report the statistics that exhibit the progress of their common work.

If the missionary work of the church especially requires the exhibition of the unity of those who carry it on, the same unity becomes increasingly necessary in the work of the church at home.

[1] Page 17.

Various causes, but especially the growing sense of the ugliness of denominational separation and jealousy, have led to much thought, and yet little visible progress in the union of Christian bodies during the past three years. Indeed, there have been several small divisions, of which that in the Salvation Army has been the most conspicuous. There have been proposals and movements toward union, as among the Presbyterians, the Mennonites, and the Lutherans, but nothing really achieved. A very important step forward has been taken, though at first it seemed a step backward, in making clear the conditions on which union is possible. The Protestant Episcopal proposals, called the quadrilateral, have been positively rejected by the Presbyterians, after long parleying. No union of denominations is possible on any basis which includes what is meant by the historic episcopate. The ordination of the various churches must be accepted as valid, and their bishops as regular.

It is especially with the body of believers known as the Christian connection, or, more briefly, the Christians, that correspondence and conference have been carried on.

While the union of our divided Christian denominations by organic consolidation is an object which we can at present seek to accomplish only in case of bodies which are closely related in belief and government, it is certainly not beyond hope and reasonable expectation that they can be brought into such a closer fellowship and confederation as will be an evidence of their unity in the spirit of the Master. Such partial confederations, as in the case of the so-called Pan-Presbyterian and Pan-Methodist unions, have been of the greatest service to the bodies of which they were composed. The English have organized a confederation of all their free churches, only the Church of England remaining outside. Congregationalists and Presbyterians, Methodists and Baptists, in England are declaring and emphasizing their unity, and expressing it in their annual meeting together.

We recommend that a representative council or conference of the Protestant churches in the United States and Canada be called, to meet in the city of Washington, in May, 1900, for the purpose of organizing an interdenominational union, which shall meet at regular periods, and which shall serve as a visible expression of the unity of the churches, and as a common bond in their fellowship with each other and their service of the Lord Jesus Christ.

We recommend that delegates to such a preliminary international council or conference be appointed by the highest ecclesiastical body representing each denomination, in such a way as it may choose, on the basis of three delegates for each denomination, and one additional delegate for each fifty thousand members or major fraction therof.

We ask you to approve of this plan, or some plan of visible federation of the evangelical Christian churches of this country, better of North America.

CONSTITUTION, BY-LAWS, AND RULES OF ORDER OF THE NATIONAL COUNCIL.

CONSTITUTION.

[Adopted Nov. 17, 1871.]

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council,—

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers who are responsible directly to the Lord Jesus Christ, the one head of the Church Universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's catholic church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And, for the convenience of orderly consultation, they establish the following rules: —

I. *Sessions.* — The churches will meet in National Council every third year. They shall also be convened in special session whenever any five of the general State organizations shall so request.

II. *Representation.* — The churches shall be represented, at

each session, by delegates, either ministers or laymen, appointed in number and manner as follows: —

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one half, it being understood that wherever the churches of any State are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof;

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable. Each State or local organization may provide in its own way for filling vacancies in its delegation.

4. Such Congregational societies for Christian work as may be recognized by this Council, and the faculties of Congregational theological seminaries and colleges, may be represented by one delegate each, such representatives having the right of discussion only.

III. *Officers.* I. At the beginning of every stated or special session, there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations.

2. At each triennial session there shall be chosen by a ballot a secretary, a registrar, and a treasurer, to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the proceedings of the Council; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session, and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers shall be enrolled as members of the Council.

IV. *By-Laws.*— The Council may make and alter by-laws at any triennial session.

V. *Amendments.* — This Constitution shall not be altered or amended, except at a triennial session, and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general State organization of churches, and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

[Adopted in 1871.]

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the Church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and propose to co-operate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865 on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of council and of the effort among the followers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists, because in the present condition of our common Christianity we have felt ourselves called to ascertain and to do our own appropriate part of the work of Christ's Church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that, in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord.

We believe in "the holy catholic Church." It is our prayer and endeavor that the unity of the Church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Statistical secretaries of state and territorial bodies, ministers serving the churches entertaining the Council, the retiring moderator, and former moderators, persons selected as preachers, or to prepare papers or to serve upon committees chosen by this body, and missionaries in the service of the American Board of Commissioners for Foreign Missions present, shall be entitled to all the privileges of members in the session in which they are to serve, except that of voting.

IV. The term "Congregational," as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of eleven persons, the moderator, the secretary, the registrar, and the treasurer, *ex officiis*, and seven others chosen by the Council, including two members of the last previous committee; and four shall be a quorum.

They shall specify the place and precise time at which each session shall begin; shall choose a preacher; may select topics

regarding the Christian work of the churches, and persons to prepare and present papers thereon; shall do any work referred to them by the Council; shall name a place for the next triennal Council; may fill any vacancy occurring in their own number or in any committee or office in the intervals of sessions, the persons so appointed to serve until the next session; shall have authority to contract for all necessary expenditures except such as are required to be made by the publishing committee, and to appoint one of their number who shall approve and sign all bills for payment; shall appoint any committees ordered but not appointed; and committees so appointed shall be entered in the minutes as by the action of the Council; shall consult the interests of the Council and act for it in said intervals, subject to the revision of the Council: and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization. The provisional and publishing committees are authorized to meet immediately after the close of the session."

They shall lay out a definite program for the Council, assigning a distinct time, not to be changed except in special emergencies, to

(1) The papers appointed to be read before the Council.

(2) The standing and *ad interim* committees appointed by one Council to report at the next, who may present the topics referred to them for discussion or action.

(3) The benevolent societies and theological seminaries, when each society and seminary may be heard for a specified time, not exceeding twenty minutes by its delegate to the Council.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several local organizations of churches.

VIII. Immediately after the organization of the Council the committee of nominations shall name to the body the following committees: —

1. A committee, including the secretary, on credentials, who shall prepare a roll of members.

2. And at their convenience they shall name to the Council a publishing committee of five, including the secretary, registrar, and treasurer, who shall seek bids, contract for and distribute all publications ordered by the Council.

3. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

4. A finance committee.

Committees shall be composed of three persons each, except otherwise ordered. The first named member of each standing or *ad interim* committee shall be chairman thereof, and shall so continue unless the committee shall otherwise provide at a meeting of which every member shall have been especially informed. Honorary members shall be eligible to serve on special committees at the session; and any member of any Congregational church connected with the Council shall be eligible to appointment upon any committee to serve after the close of the session.

IX. In the sessions of the National Council, half an hour shall every morning be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. Every morning and evening shall be given to meetings of a specifically religious rather than business character.

X. No person shall occupy more than three quarters of an hour in reading any paper or report, and no speaker upon any motion or resolution, or any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations. And the secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIII. The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the provisional committee.

XIV. The presiding officers shall retain their offices until their successors are chosen, and the presiding moderator at the opening of the session shall take the chair, and the secretary shall at once collect the credentials of delegates present, and shall report the names of persons representing bodies already in affiliation with the Council, who shall *prima facie* be the constituency of the same, for immediate organization and business. The moderator shall then name the committee of nominations, subject to the approval of the Council, which shall at once proceed to the election of its presiding officers. In the absence of the moderator and the assistant moderators, the provisional committee is authorized to appoint some person to act as moderator of the opening session of the Council.

XV. Such reports from committees, and statements from societies or theological seminaries as may be furnished to the secretary seasonably in advance of the session, may be printed at the discretion of the publishing committee, and sent to the members elect together with the program prepared by the provisional committee. Not more than ten minutes shall be given to the reading of any such report.

XVI. Reports and statements shall not be referred to committees except by vote of the Council.

RULES OF ORDER.

The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explicit modifications: —

1. When a question is under debate, no motion shall be received, except the following, namely: to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn, — which shall have precedence in the reverse order of this list, the motions to lay on the table and to adjourn alone being not debatable. But the Council at any time, on the motion of one member, seconded by five other members, and by a two-thirds vote of those present and voting, may order a vote to be taken upon the pending question; after this is so ordered, the debate shall not be cut off for one half hour, provided any member desries to speak; but during that time, no speaker shall speak more than five minutes.

2. No member shall speak more than twice to the merits of any question in debate, except by special permission of the body;

nor more than once, until every member desiring to speak shall have spoken.

3. Ordinarily, voting shall be *viva voce*, or by show of hands; but any member may call for a division, in which case the number voting on each side shall be counted, announced by the Chair, entered in the minutes, and published in the printed reports of the proceedings.

4. If the report of committee contains nothing more than matters of fact for information, or matters of argument for the consideration of the Council, the question is: *Shall the report be accepted?* and that question, unless superseded by a motion to reject, to recommit, to postpone, or to lay upon the table, shall be taken without debate. Such a report, if accepted, is placed upon the files of the Council, but, not being an act of the Council, is not entered on the minutes.

(*a.*) If the report is in the form of a vote or resolution, or of a declaration expressing the judgment or testimony of the Council, the additional question arises: *Shall the report be adopted?* and motions for amendment are in order. Such a report, if adopted, with or without amendment, is the act of the Council, and is entered on the minutes.

(*b.*) If a report gives the views of the committee on the matter referred to them, and terminates with the form of a resolution or declaration in the name of the Council, the questions are: *Shall the report be accepted?* and *Shall the resolution or declaration be adopted?* and while the report at large, if accepted, is placed on file, that part of it which has become the act of the Council is entered on the minutes.

CHARTER — TRUSTEES OF NATIONAL COUNCIL.

The following was adopted by the National Council, 1886[1]: —

Whereas, The General Assembly of Connecticut, at its session, January, 1885, passed the following act of incorporation: —

"*Resolution incorporating the Trustees of the National Council of the Congregational Churches of the United States.*

General Assembly, January Session, A. D. 1885.

Resolved by this Assembly, —

Section 1. That Julius H. Seelye, Frederick A. Noble, Henry Fairbanks, William M. Taylor, George F. Magoun, E. S. Jones,

[1] Minutes, page 18.

Samuel B. Capen, Henry A. Hazen, William H. Moore, Lavalette Perrin, and such other persons as may be associated with them, and their successors, be, and they hereby are, constituted a body politic and corporate, under the name of The Trustees of the National Council of the Congregational Churches of the United States.

Sect. 2. The object of the corporation is to do and promote charitable and Christian work for the advancement of the general interests of the Congregational churches of this country, in accordance with resolutions and declarations made from time to time by the National Council of the Congregational Churches of the United States; and said corporation may co-operate with any other societies under the charge and control of churches of the Congregational order in the United States.

Sect. 3. Said corporation may acquire, by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purpose of its creation, not exceeding sixty thousand dollars in value, and may make any contracts for promoting its objects and purposes not inconsistent with law.

Sect. 4. The said National Council may make rules, orders, and regulations for the government of said board of Trustees, and said board shall, at all times, be subject to the direction and control of said Council.

Sect. 5. The persons named in the first section of this resolution shall be the corporators under this charter, until the appointment of Trustees by said National Council at its next regular meeting, which Trustees, when so appointed, shall be the successors of said corporators, with all the powers conferred upon this corporation, and said Council may fix the number of said Trustees and their terms of office, and may provide for filling vacancies in their number.

Sect. 6. This act of incorporation shall take effect when accepted by a majority of the persons mentioned in Section 1 hereof, and by said National Council at its next regular meeting."

And *whereas*, The persons named as corporators have unanimously accepted the aforesaid act;

Resolved, That the same be, and it is hereby, accepted by this Council.

Resolved, That this National Council, by this act, constitutes and empowers its provisional committee for the time being as the

Trustees incorporated by the foregoing act, who shall have in charge and administer all moneys and other values belonging to it, or which may be contributed, bequeathed, or intrusted to it, limited only by their charter, the acts of this Council, or the expressed will of the donors.

Resolved, That these Trustees shall hold office during the period of three years, or until their successors are appointed. They may choose their own officers; adopt all needful rules; meet from time to time, as there is need; fill vacancies in their number occasioned by resignation or disability, during the intervals between the regular meetings of the Council; and adopt such measures to secure the ends of their appointment as seem to them expedient. Not less than four members shall constitute a quorum at their meetings for business, and they shall keep a full record of all such meetings, and report to this body.

At a meeting of the Trustees held at Memorial Hall, Hartford, Conn., Friday, Feb. 4, 1887, the report of the committee appointed by the National Council, Messrs. Nathaniel Shipman, Elisha Carpenter, and Charles E. Mitchell, of Connecticut, "to prepare by-laws for the Trustees of the National Council," was presented, accepted, and, after amendment, adopted as follows: —

BY-LAWS.

1. The officers of the corporation shall be a president, vice-president, eleven directors, or such other members as may constitute for the time being, the provisional committee of the National Councils, also a secretary, treasurer, auditor, and a finance committee of five persons, of whom the secretary and treasurer, if members of the corporation, shall be members *ex officio*.

All these officers shall be elected by ballot, and shall hold their respective offices for the term of three years, unless removed by death, disability, or resignation; that is to say, from the time of their election until the first meeting of the New Trustees appointed from time to time by the National Council at its triennial meetings.

All officers, except secretary, treasurer, and auditor, shall be members of the corporation.

2. The duty of the president shall be to preside at the meetings of the corporation and of the directors; to exercise a general oversight of the affairs of the corporation; to execute the instructions of the directors, and to make such suggestions to them as he may deem desirable.

3. The vice-president shall discharge the duties of the president in the absence of that officer.

4. The directors, of whom not less than four shall constitute a quorum, shall have the control, direction, and management of the property and affairs of the corporation; shall regulate salaries; shall make rules in regard to the disbursement of money; shall accept devises, legacies, and gifts upon the trusts respectively annexed to them; shall buy, sell, and convey by their attorney appointed for that purpose all real and personal property; shall fill vacancies in their own number and in all offices, the appointments so made to be in accordance with By-Law 1, and to continue until the next meeting of the corporation; and shall report to the National Council.

5. The secretary shall keep the records of the corporation, of the directors, and of the finance committee; shall issue all orders on the treasurer, and all notices for any meeting of either body, which notices shall be sent by mail, postage paid, at least ten days before the date of the meetings; shall preserve all important documents; shall conduct the correspondence of the society; shall report annually to the directors, and prepare a report to the National Council for the directors.

6. The treasurer shall invest the funds of the corporation in accordance with the directions of the directors, or, in the absence of such directions, in accordance with the written approval of the finance committee; shall have the custody of such funds; shall disburse the same, in accordance with the rules and votes of the directors; shall keep accurate accounts of his receipts and expenditures, and shall make an annual report to the directors.

He shall give bonds for the faithful performance of his trust for the term of three years, and until another person is appointed treasurer, in such sum as may be ordered from time to time by the directors.

7. The auditor shall annually, or oftener, in his discretion, personally audit and examine the securities belonging to the corporation and the accounts and vouchers of the treasurer, and shall report annually to the directors.

8. The finance committee shall meet at least annually, and more frequently if deemed by them advisable; shall make investments and reinvestments, subject to the approval of the directors; shall authorize all disbursements not specially ordered by the

directors or by their rules; shall provide methods for the enlargement of the funds of the corporation; and shall have the immediate and direct management and oversight of the funds and financial affairs of the corporation in the intervals between the meetings of the directors, to whom they shall report annually.

Special meetings shall be held at the time and place named in the call of the chairman.

9. Other officers and committees may be appointed as the needs of the corporation may demand, and, in the intervals between the meetings of the corporation, may be appointed by the directors.

10. A meeting of the corporation shall be held within ninety days after the adjournment of the National Council, in the city of Hartford, Conn., where all meetings of this corporation shall be held, at which the officers for the ensuing three years shall be chosen.

Annual meetings of the directors, for the examination of accounts of the reports of the treasurer, secretary, auditor, and finance committee, for the allotment and distribution of income and for the general work of the corporation, shall be held in the month of September in each year, at such places as the finance committee previously to each meeting shall designate.

Special meetings of the corporation and of the directors shall be held upon the written call of the president or of any two members of the corporation addressed to the president. Such special meetings of the directors shall be held at the place directed by the president.

The secretary shall be always a residendt of the State of Connecticut, and the records, when not in use in the meetings, shall be kept always in that State.

11. Any article of these by-laws may be changed or amended by a two-thirds vote of the members of the corporation present at any meeting after the service of one month's notice in writing of the proposed change.

NATIONAL COUNCILS.

YEAR.	PLACE.	MODERATOR.	ASSISTANT.	ASSISTANT.	PREACHER.
1865....	Boston, Mass.	Hon. Wm. A. Buckingham...	Charles G. Hammond.....	Rev. Joseph P. Thompson....	Julian M. Sturtevant.
.....	....	.. ..	.....	....	.....
1871....	Oberlin, Ohio	Rev. Wm. T. Budington.....	Gen. O. O. Howard.....	Rev. George H. Atkinson.....	Leonard Bacon.
1874....	New Haven, Conn. ...	Hon. L. S. Foster.....	Rev. G. F. Magoun.....	Rev. I E. Dwinell	Richard S. Storrs.
1877....	Detroit, Mich.	Hon. Wm B. Washburn.....	Rev. A. L. Chapin.....	Hon. C. G. Hammond	Zaccbary Eddy.
1880....	St. Louis, Mo.....	Rev. Henry M. Dexter.....	Rev. J. M. Sturtevant, Jr.	Rev. John D. Smith.....	Samuel E. Herrick.
1883....	Concord, N. H.....	Rev. Arthur Little.....	Frederick Billings.....	Rev. Cushing Eells.....	Frederick A Noble.
1886....	Chicago, Ill.....	Hon. Lorrin A. Cooke.	Rev. John K. McLean.... ...	Rev. Benjamin A. Imes.....	Prof. Geo. P. Fisher.
1889....	Worcester, Mass.....	Pres. Cyrus Northrop	Ira H. Evans.....	Rev. Franklin S. Fitch.....	Israel E. Dwinell.
1892....	Minneapolis, Minn....	Rev. A. H. Quint.....	Hon. B. M. Cutcheon.....	Rev. George C. Rowe	Charles M. Lamson.
1895....	Syracuse, N. Y.....	Hon. Nelson Dingley.....	Rev. Charles O. Brown.....	Rev. George W. Henderson ..	F. W. Gunsaulus.
1898....	Portland, Or.....	Rev. Frederick A. Noble.....	Rev. George O. Adams.	O. Vincent Coffin	Albert J. Lyman.

Rev. Alonzo H. Quint was Secretary, 1871-83; Rev. Henry A. Hazen, since 1883.

Rev. William H. Moore has been Registrar from 1871.

Treasurers have been Charles G. Hammond, 1871-74: Charles Demond, 1874-78; Rev. Henry M. Dexter, 1878-80; Rev. Lavalette Perrin, 1880-89; Rev. Samuel B. Forbes, since 1889.

COMMITTEES. — 1898–1901.

STANDING.

Provisional committee. — Arthur H. Wellman, of Massachusetts; Rev. Cyrus Richardson, of New Hampshire; Rev. Edward C. Moore, of Rhode Island; Rev. Jonathan L. Jenkins, of Maine; Cornelius D. Wood, of New York; Rev. Samuel H. Virgin, of New York; Rev. Asher Anderson, of Connecticut; also the moderator, secretary, registrar, and treasurer. The same are trustees of the Council *ex-officiis.*

Publishing committee. — Rev. Albert E. Dunning and Thomas Todd, of Massachusetts, and, *ex officiis*, the secretary, registrar, and treasurer.

Ministerial relief. — Rev. Henry A. Stimson, of New York; Guilford Dudley, of New York; Rev. Howard S. Bliss, of New Jersey; Edward H. Baker, of Connecticut; Rev. Elijah Horr, of Massachusetts; John F. Anderson, of New York; Edward Whitin, of Massachusetts; Rev. Charles H. Richards, of Pennsylvania, and H. Clark Ford, of Ohio.

Arrangements for the second International Council. — The following were appointed a committee to make preliminary arrangements for the second International Council, with authority to appoint a sub-committee to attend to executive business: —

Samuel B. Capen, of Massachusetts; Cyrus Northrop, of Minnesota; Rev. Frederick A. Noble, of Illinois; *Rev. Arthur Little*, of Massachusetts; Nelson Dingley, of Maine; Rev. John K. McLean, of California; Rev. Charles H. Richards, of Pennsylvania; *Rev. Henry A. Hazen*, of Massachusetts; Henry C. Robinson, of Connecticut; Rev. Washington Gladden, of Ohio; Rev. Robert R. Meredith, of New York; *Rev. Albert E. Dunning*, of Massachusetts; *Rowland G. Hazard*, of Rhode Island; Rev. William F. Slocum, of Colorado; Rev. Edward D. Eaton, of Wisconsin; Rev. Theodore T. Munger, of Connecticut; *G. Henry Whitcomb*, of Massachusetts; *Rev. Henry A. Stimson*, of New York; Rev. James Brand, of Ohio; Eliphalet W. Blatchford, of Illinois; *Rev. Amory H. Bradford*, of New Jersey; *Rev. George A. Gordon*, of Massachusetts; Rev. Sidney Strong, of Ohio; Justice David J. Brewer, of District of Columbia; *Rev. Philip S. Moxom*, of Massachusetts; Rev. William H. Davis, of Michigan; Nathan P. Dodge, of Iowa; Rev. William E. Griffis, of New York; Rev. Michael Burnham, of Missouri, and *Rev. William H. Moore*, of Connecticut.

The sub-committee is shown by the names in italics.

Committee on comity, federation, and unity. — Rev. Franklin S. Fitch, of New York; Rev. George C. Adams, of California; Rev. Lewellyn Pratt, of Connecticut; Charles A. Hopkins, of Massachusetts; Rev. James G. Merrill, of

Maine; Rev. Henry C. King, of Ohio; Rev. S. L. B. Penrose, of Washington; Rev. Julian M. Sturtevant, of Illinois, and Rev. William H. Ward, of New Jersey.

The John Robinson Memorial Church committee. — Rev. Charles R. Palmer, of Connecticut; Charles F. Olney, of Ohio; Eliphalet W. Blatchford, of Illinois; Rev. William H. Ward, of New Jersey; Rev. Payson W. Lyman, of Massachusetts; O. Vincent Coffin, of Connecticut, and William C. Strong, of Massachusetts.

Central committee on missionary work. — Samuel B. Capen, of Massachusetts; Rev. Charles E. Jefferson, of New York; R. E. Jenkins, of Illinois; Rev. Nehemiah Boynton, of Michigan, and Charles A. Hopkins, of Massachusetts.

On Councils and the pastorate. — Rev. George R. W. Scott, of Massachusetts; Rev. John P. Sanderson, of Michigan; Rev. George B. Hatch, of California; Rev. Daniel F. Fox, of Illinois, and Rev. William G. Poor, of New Hampshire.

On charter revision. — Nathaniel Shipman, of Connecticut; Edward W. Marsh, of Connecticut; Orrin A. Cooke, of Connecticut; W. H. Haille, of Massachusetts, and Thomas Weston, of Massachusetts.

Committee of ten delegates to the National Convention of the Anti-Saloon League. — Rev. Joseph H. Selden, of Illinois; Rev. George H. Ide, of Wisconsin; Nathan P. Dodge, of Iowa; Rev. Irving W. Metcalf, of Ohio; Rev. Albert F. Pierce, of Connecticut; Rev. Alvah L. Frisbie, of Iowa; Henry E. Baker, of Michigan; Rev. James S. Ainslee, of Indiana; John Q. Adams, of Illinois; Rev. H. M. Scott, of Illinois.

ALPHABETICAL LIST OF MEMBERS OF THE COUNCIL.

NOTE. — *The stars denote honorary members.*

Ackerman, Rev. Arthur W., Portland, Ore.
Adams, Rev. Ephraim, Waterloo, Io.
Adams, Rev. George C., San Francisco, Cal.
Allbright, Rev. William H., Boston, Mass.
Anderson, Rev. Asher, Meriden, Ct.
*Andrews, Rev. George W., Talladega, Ala.
Baldwin, Rev. Fritz W., E. Orange, N. J.
Ballou, Rev. Henry L., Chester, Vt.
Barton, Rev. William E., Boston, Mass.
Batt, Rev. William J., Concord, Mass.
Bayley, Rev. Frank T., Denver, Col.
Belt, Rev. Salathiel D., Santa Monica, Cal.
Bradford, Rev. Amory H., Montclair, N. J.
Brooks, Rev. Raymond C., Eugene, Ore.
Bross, Rev. Harmon, Lincoln, Neb.
Burgess, Rev. Hubert F., Auburn, Cal.
Burr, Rev. Horace M., Plymouth, Ill.
Bushnell, Rev. Albert, St. Joseph, Mo.
Butcher, Rev. William R., Chandlerville, Ill.
Byington, Rev. Ezra H., Newton, Mass.
Camp, Rev. Charles W., Sierra Madre, Cal.
Camp, David N., New Britain, Ct.
Capen, Samuel B., Boston, Mass.
Caverno, Rev. Charles, Boulder, Colo.
Chamberlain, R. H., Oakland, Cal.
Chase, Rev. Charles E., Sonoma, Cal.
*Clarke, Rev. Almon T., Shelby, Ala.
Clark, Rev. Frank G., Plymouth, N. H.
Clark, Mrs. Frank G., Plymouth, N. H.
*Clark, Rev. Joseph B., New York, N. Y.
Cobb, Rev. Levi H., New York, N. Y.
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Collins, Miss Mary C., Fort Yates, N. D.
Cressman, Rev. Abraham A., Crete, Neb.
Cross, Rev. Roselle T., York, Neb.
Cross, Rev. William H., Saratoga, Cal.
Davies, Rev. William, Spokane, Wash.
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Dexter, Rev. Morton, Boston, Mass.
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Jones, Rev. William M., St. Louis, Mo.
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King, Rev. Prof. Henry C., Oberlin, O.
Kirkland, Miss Olivia, Olivet, Mich.
Knopf, Rev. Frank E., Elkhart, Ind.
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Waters, Rev. T. Frank, Ipswich, Mass.
Watson, Rev. William H., Red Lodge, Mont.
Weage, Rev. Edward D., Tulare, Cal.
Webster, Rev. Eugene C., Boston, Mass.
Wellman, Arthur H., Malden, Mass.
Wells, Rev. George W., North Fairfield, O.
Wheeler, Rev. Edgar C., Ellensburg, Wash.
Whitcomb, G. Henry, Worcester, Mass.
Whittlesey, Rev. Nathan H., New Haven, Ct.
Williston, A. Lyman, Northampton, Mass.
Wray, Rev. Alfred K., Kansas City, Mo.
Wright, Deacon Robert, Iowa Falls, Io.

Whole number of members 211, of whom 195 were delegates, 16 honorary, 42 laymen.

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